SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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VOL. V.–NO. 26. NEW YORK, SATURDAY, OCTOBER 25, 1856. WHOLE NO. 234.

Current Items.

A New Temperance Movement.—Some ten or a dozen men, employed about Jefferson Market, who have been more or less addicted to bibulous habits, took it into their heads a few days ago to "knock off." To this end they went before Justice Davison, who allowed them to make oath that they would abstain from using intoxicating beverages during the next six months. Thus far they have religiously kept their pledges, and are known as Judge Davison's Temperance Society. Every day, about 10 o'clock, they march in single file into an adjoining bar-room, and call for lemon soda all round," much to the amusement of less sober customers.—*N. Y. Evening Post.*

Revision of the Bible.—The subject of the revision of the present English translation of the Bible, continues to receive considerable attention in England. The London *Times* has published two long letters by the Rev. Dr. Cumming, in the second of which he contrasts, by extracts, the authorized translation with the Douai and Rheims versions, the Unitarian Improved Testament, and some of the recent issues of the American Bible Union, and concludes by saying that, besides displaying literary inferiority, the Douai or Rheims translation is inspired by a Romish bias, the new version of the American Union by a Baptist and Rationalistic bias, and the "Improved Version" by a Unitarian bias.

A free exhibition of pictures painted by Mr. Geo. H. Hall is open at the gallery of Goupil & Co., No. 366 Broadway. The pictures are for exhibition only, and not for sale.

Decrease of the Legal Fraternity in England.—The London *Globe* announces that there are no less than forty sets of chambers now to let in the Inner Temple, and thirty-three in the Middle Temple, and that the energies of students are about one-fifth of what they were ten years ago. The calls to the bar have fallen off to a mere nothing, compared with what they were formerly. Whereas the Middle Temple used to call a few years ago from one hundred and twenty to one hundred and twenty-five or one hundred and thirty a year, twenty is now about the average.

The Rev. James V. Watson, editor of The North-Western *Christian Advocate* at Chicago, died recently, after an extraordinary and protracted series of bodily suffering (resulting from violent and almost unremitting attacks of spasmodic asthma, extending through a period of twenty years,) such as few men have ever been called upon to endure.

The Hon. P. T. Herbert, of Keating notoriety, arrived in San Francisco, by the last steamer. He was immediately waited upon by a committee, who presented him a petition signed by two thousand persons, praying him to rid the city of his presence. He said he would consider the subject matter of the petition and return an answer.

Lady Franklin, on hearing a rumor that Dr. Kane would leave for Europe, had a house furnished for his reception, and awaits in anxious expectation the arrival of each steamer, in hopes of meeting him.

There is a rumor that Thomas Carlyle has abandoned his half-written "Life and Times of Frederick the Great," and is about producing a biography of General Washington—a much greater man.

The Cotton Crop.—Dates from New Orleans of the 4th inst. say that the accounts from the cotton-growing region continue to grow worse daily, and not one in fifty now believes in a crop of three million bales. Indeed, a large number of well-informed and reliable houses here have cut down their estimates, within a day or so, to between two and a-half to two and three-quarter millions.

Thanksgiving Day in Missouri.—The Governor has appointed the 20th of November to be observed as a day of thanksgiving.

Education in California.—We learn from the proceedings of a Teachers' Convention at Benicia, California, commencing August 12th, published in the *Sacramento Union*, that the educational interests are well attended to. There are in the State 300 schools, and 380 teachers actively engaged in their profession.

Large Woolen Factory.—At the Bay State Mills, in Lawrence, Mass., there are annually manufactured 400,000 shawls, valued at upward of $1,500,000. The mills consume 40 000 pounds of wool in a day, or upward of 12,000,000 per year, requiring annually the fleeces of at least 3,000,000 sheep.

Nebraska.—The census of Nebraska has just been taken, and it shows a population of 10,716 and 4,000 voters. The population has increased over two and one fourth fold in a single year, and the number of voters is nearly three times greater than in 1855.

The buckwheat in New Jersey was never finer or more abundant. In Sussex and Warren counties the crop, it is said, will be the largest ever gathered. A great breadth was sown, and the yield is unusually large; besides, it is now past all danger from frost or any other cause.

PERSONAL AND SPECIAL NOTICES.

S. B. Brittan on his way West.

Before this number of the Telegraph reaches our country subscribers, the Editor will have left the city to fulfill his numerous engagements in New York, Michigan, Indiana, Illinois and Wisconsin. For the ensuing three weeks his appointments are as follows:

Rondout,	New York,	Thursday and Friday,	October 16th and 17th.
Troy,	"	Sunday,	" 19th.
Utica,	"	Monday and Tuesday,	" 20th and 21st.
Gransville,	"	Wednesday,	" 22d.
Auburn,	"	Thursday,	" 23d.
Leroy,	"	Friday,	" 24th.
Fredonia	"	Monday, Tuesday, Wednesday, Thursday, and Friday,	" 27th, 28th, 29th, 30th, and 31st.
Ypsilanti,	Michigan,	Monday and Tuesday,	November 3d and 4th.
Battle Creek,	"	Wednesday and Thursday,	" 5th and 6th.
Kalamazoo,	"	Friday,	" 7th.
Elkhart,	Indiana,	Saturday and Sunday,	" 8th and 9th.

The friends in the places named above are requested to make their arrangements according to this Programme. It will be perceived that the appointments follow in such rapid succession that the Lecturer will not be able to remain over in any place to fill his engagement on a subsequent night. It was found necessary thus to fix the time of our visit to each place to avoid any misunderstanding, and in order that persons who reside in the towns adjacent to those we are to visit might have an opportunity to meet us at the several points along the line of our travels.

After completing our engagement at Elkhart we shall proceed immediately, and by the most direct rout, to Fon du Lac, deferring our course of lectures at Chicago until we have visited several places in Wisconsin. Timely notice of our subsequent appointments at the West will appear in the Telegraph. If the friends in other places along our rout desire us to visit them, we may be able to do so as we return. All correspondents, having this object in view, should address S. B. Brittan, care of Hon. N. P. Tallmadge, Fon du Lac, Wis.; until the 15th of November.

We may just mention that, wherever we go, we shall of course be pleased to receive subscriptions to this paper, and orders for Spiritual Books.

Dodworth's Hall, next Sunday.

And for several Sundays following. Conference at the same place at 3 o'clock, P. M., every Sunday.

Mr. and Mrs. Clark's Removal.

Mr. and Mrs. Uriah Clark have lately removed from Williamsburgh to Auburn, N. Y., where they propose to establish a spiritual Healing Institute at their residence on North-st., fifth door above Seminary-st.

AGENTS WANTED.

The proprietors of this paper are desirous of securing responsible, active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are but willing to engage earnestly in it. We wish them to solicit subscriptions for the Spiritual Telegraph and Tiffany's Monthly; also money for all books contained in our catalogue, the price and postage being there specified. Those who will serve in this capacity, and obtain new subscribers to the Telegraph and orders for books amounting to $15 or more, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the published prices as a compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it valuable service by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one resolving himself or herself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice of the acceptance of the suggestion. Money may be sent to us in letters properly registered at our own risk.

REMITTANCES TO THE SPIRITUAL TELEGRAPH,

ENDING OCTOBER 18.

W. H. Coffee, $3; Jesse Leverich, 1 24; David Ingalls, 2 50; Geo. Mansell, 14; J. H. Harden, 2; J. N. Boomer, 2 50; Welland Johnson, 2 50; Mary Bly, 2 25; Dr. S. Houston, 5; Enoch Jewett, 1; H. Ruedelle, 1 24; J. P. Fowler, 2 50; Dr. W. Harris, 1 50; James Richardson, 10; Augustus Van Orsdale, 1; Mrs. W. F. Hall, 2 48; C. H. Russell, 2; Joseph Phillips, 1; F. W. Coffin, 2; P. N. Tewksbury, 2; Haven Carter, 1 24; S. B. Smith, 30c.; E. H. Dennison, 1 20; A. Dayton, 5; Orris Barnes, 1; D. Kimball, 2; Otis Dexter, 2; J. Merritt, 1; Howard A. Carter, 1; Isaac C. Steel, 2; Roswell Andrews, 1; James O. Dexter, 2; A. G. Garritson, 1; Nelson True, 1; Mrs. L. C. Sleeper, 3; William Phillips, 1; Julia Brown, 2; Mrs. A. M. Broadway, 25c.; Hugh Nonn, 2 05; Chas. W. Cathcart, 1; T. Hopkins, 1; John Woodward, 1; Geo. Smith Taylor, 1; F. North, 3; H. B. Catlar, 2; B. Gunnison, 2; C. J. Wright, 1; Geo. Napier, 1; T. S. Heath, 1; C. Spellman, 1; Dr. Wm. Young, 50c.

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Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of The Spiritual Telegraph.

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VOL. V.—NO. 26. NEW YORK, SATURDAY, OCTOBER 25, 1856. WHOLE NO. 234.

The Principles of Nature.

TEST COMMUNICATIONS.

You call for *facts*—test facts—from your patrons and correspondents. The following letter will be an answer to your call.

Last summer I sent to a relation in Philadelphia the TELEGRAPH containing my letter to the Elitors of the *New York Observer*. He sent me in return a paper giving a scurrilous account of a pretended marriage to a corpse, in Bordentown, N. J. It will be remembered how effectually that atrocious falsehood was put to rest by Mr. Fishbough. But I had not seen his article when I wrote my reply. In a kind letter which accompanied. the paper, he closes with "Does your faith extend as far as this?"

MY REPLY.

BALTIMORE, *August* 11, 1856.

"Does your faith extend as far as this?" I will answer your question, my dear Frank, by asking another. You have read of the Mormons—of their polygamy and other heathenish practices, but all, as they aver, in accordance with the teachings of the Bible. You have, perhaps, seen the "Shakers," in their dancings "for the love of God." You have attended a camp-meeting and witnessed the wild fanaticism of its votaries. You are familiar with the superstitions of the papist, bowing down to old bones, and believing that the muttering of a creature like themselves can convert the material bread and wine into the material flesh and blood of the Son of God! Will you take any of these as a fair exposition of Christianity? ARE YOU ANSWERED?

Is there anything good that is not perverted—any benevolent object that is not marred by enthusiasts, fanatics and impostors? So with Spiritualism, a subject, more perhaps than any other, liable to abuse. I can seldom take up a paper devoted to the cause but I see something which I wish were not there. Yet all this can not check its onward progress—a progress without parallel in the world's history. From the humblest beginning, even as the fishermen of Galilee, it has, during the last five years, spread farther and wider, and gained more converts than did the Christian religion in as many centuries. It numbers among its advocates many of the most virtuous and intellectual of our race, both in this country and in Europe, and in spite of all that madmen and enthusiasts, knaves and fools, have done against it, Spiritualism has steadily progressed, and is now fast emerging into the light of open day to be known and acknowledged of all men. IT IS THE TRUTH OF GOD!

What is Spiritualism? It is the doctrine that Spirits of the loved and lost—of our once dear and familiar friends—can and *do* return to earth and commune with us. I put aside the many religious questions which come in conflict with the dogmas of the Church. I will not now discuss the point whether the all-wise Creator, out of his abundant goodness and mercy, has from all eternity elected some of his children for a blissful immortality, and out of that same goodness and mercy doomed others to a never-ending woe?—whether the eating of an apple brought a curse upon the whole human family by which we are justly condemned to eternal perdition? or whether there be indeed an eternal perdition? These, and many such, are foreign to the main question of "Spirit intercourse." Our minds are so constituted that we can not believe in this except through the medium of our own experience. The proof of it lies in an appeal to each one's own senses. My experience has convinced me, and I *know* it to be true; but that experience has but little influence upon you. You must examine for yourself, and if you are earnest and sincere, Nature will vindicate her own laws and force you into faith. And consider, my dear cousin, of what noble science you have become the disciple—the science of man's immortality! The doubts which heretofore may have darkened the gateway of the tomb, are dissipated forever. The misfortunes and sorrows of this life, dwindle into insignificance when your Spirit can lay hold of the realities of an immortal existence.

It is now more than eighteen months since I commenced the investigation, and during that time I have accumulated and recorded a large amount of evidence, filling more than two volumes. I wish I could lay it all before you; but as this can not now be done, I will give you a few brief extracts. Much of it is of an elevated character, worthy of the gifted minds from whom it professes to come; but I will copy from the journal communications from members of my family, received under circumstances which preclude the possibility of their being ascribed to any other than a spiritual origin.

But to appreciate them properly, I must inform you that the medium on this occasion—Mrs. Morrell—was to me an entire stranger; nor did she know anything of me or my social relations. I have had scores of mental questions answered, and not one at fault. My practice is to turn aside and privately write the question, not seen by her. I do this, not to add a feather's weight to my own belief, but to elicit facts pregnant of proof, and lay the foundation of arguments of great force in answering the assaults and sneers of skeptics.

Mrs. Morrell writes automatically, and is often talking all the while her hand is writing; nor does she know what is written until it is afterward read. Through her I have received communications from my father and mother, grandfathers, Smith and H. your father, my infant brother, three infant children, my wife's mother, two sisters and a brother—likewise several other friends not so nearly related. All of them came unexpected at first, and generally in answer to mental or privately written calls, subsequently.

I will now make some extracts from my journal, to show how wonderful is this mental, spiritual telegraphing.

May 1.—After a communication from my mother, the medium said that my brother was present and wished to communicate. I smiled at this, as my brothers are still living. However, wishing to test the matter, I told her to proceed. Immediately her hand dashed off a page, and just as her pencil made the last stroke, the table suddenly rose up, placed one leg on my knee, then continued rising until it rested on my head, and then as quietly returned to the floor. It occurred about noon, with no one but ourselves in the room, her hands all the time resting *upon* the table; the whole occupying less time than I have taken to write the last three lines.

You may suppose this caused no little excitement, for the medium herself had seen nothing like it before; as soon, then, as composure was restored, we read what had been written. It began with: "Dear Brother" apologized for having interrupted my mother, and after some affectionate remarks, said:

"You can not doubt that this is the Spirit of your brother. I put the table on your head to show what power I have.

THOROGOOD."

I leave you to judge my astonishment when I read the signature. It was my mother's first child, and I doubt whether the fact that such a child had been born before me, was known to any member of my family. He then continued:

"I died when you were very young. I have grown with you, my brother. I used to go to school with you when you went to school in the country. My Spirit was there, shining bright around you. I learned to read and write as you did."

Now there was a part of this which rather puzzled me. He said I was very young when he died, while I was under the impression that his death was before my birth. So to settle the point, I walked out to the cemetery, and there read on his tombstone: "Thorogood, son of Isaac and Mary, born April, died November, 1796." I was not born until March following.

MAY 16. Thorogood announced his presence. I then turned aside and wrote as follows: "At the last sitting, you said that I was young when you died. I have consulted your tombstone, and find that you died before my birth. Please explain, or if my mother is present, perhaps she can do it." Now, friend, in all this I did not speak a word. Immediately Mrs. M. wrote:

"My dear son, he thought that you were born before he left the farm but was mistaken—you were not. He was in the Spirit-world a long time before he became conscious that he was a disembodied Spirit. It was never explained to him until just now as you asked the question of him, and he came to me for an explanation.

YOUR MOTHER, M. S."

I here exclaimed, "How wonderful! fifty years have passed since we parted, and yet here am I holding familiar converse with my mother!"

"We have never parted, my son, for I have always watched over you."

I then privately wrote: "I always thought your name was Maria, but on Thorogood's tomb I read Mary."

Now, I have a distinct recollection of what I supposed would be the answer to this—that she was christened Maria, but called Mary, and if such had been given it would have been claimed as proving the common theory of mind acting on mind. But immediately the medium wrote the following answer to a question she had not seen and could by no possibility have guessed.

"My name was Maria, though often called Mary. It was a mistake in him that cut the tomb-stone, and your father never had it altered. He knew that I was fond of the name of Mary, so he thought it providential and let it remain.

YOUR MOTHER, M. S.

I consider these two tests sufficient to prove the truth of Spirit communion, if it had nothing else to sustain it.

I then wished that my father would identify himself to me.

"My dear Francis, I can not identify myself more to you than I have done. You know I was devoted to you when I lived in the body, and you had the greatest affection for me that a son could have for a father. You know how I used to laugh at your many strange notions about Mesmerism, thinking there was nothing in that phenomenon, but it has all been revealed to me. It was Spiritualism in one sense, for it was Spirits that impressed you with these ideas. Indeed all discoveries and inventions, my son, that arise in your mind, you may be sure come from the Spirit land. You remember how I loved to read and talk with you about improvements in various matters. YOUR FATHER, ISAAC SMITH.

This last remark alone is sufficient to identify my father.

My grandfather H. came to me for the first time on the 4th of May. I give a part of what he said:

"I have so often tried to impress you with some of my inventive genius. I impressed you how to construct the harmonion, and I still will be with you to impress you."

As to the harmonion, it has been laid aside for more than twenty years, and I am sure the medium had never heard of it before she wrote the word, and then could not spell it, for she is quite illiterate.

JULY 3. While riding down South street this afternoon, I was stopped by my brother-in-law who informed me that he had just received intelligence of the death of my brother Isaac, in Lafayette, Ind. In the evening I attended a circle, but made no mention of the event, and then received the following from my father, through the dial:

"Dear Francis, a sad word was given you to-day by William. You were told of your brother's death, and you fear that he is not happy; but I can give you some comfort. He is not in a high state, but will in time progress. I know that all good is not destroyed, and while that remains hope lingers. I can not bring him to you now; we must improve his soul ere he can communicate. I was with him in his last moments; so were all his Spirit-friends. He saw us ere he departed from earth."

Curious to know whether this would be confirmed through Mrs. M., I called on her the next day. She came immediately under the influence, and wrote:

"Dear cousin Frank, I was with you when you received the intelligence of your brother's death. I tried to impress you with it before you heard that his Spirit had left the form. JOHN T."

"My dear son, I have not been with you so much for the last few weeks, but you were well attended by your friends. I was called to watch over the sick bed of your brother, to soothe him in the dark hours of bodily affliction, for I can not call it death; it is only the dissolution of the body; the soul flies home to the place some guardian Spirit has prepared. His Spirit passed away calm and resigned, but somewhat astonished to find Spirits so near earth to welcome him to his home. I went with his father, at his request, to watch over him in his last hours. He was not a bad man, and had a good heart. It was the corruption of the people of the churches which proved such a stumbling block to him. He could not believe their dogmas; they did not speak the comforting words that he thought should be spoken to sinners. It is written, 'Ye must love one another and comfort one another.' It is poor comfort in a dying hour to speak of that dreadful lake of fire. So he looked to God, and is now far better off than many that think he is lost in darkness. Your mother, M. S."

I had said nothing of my brother's death.

I will not tire you, my dear Frank, with more extracts from my journal. I give these chiefly as remarkable tests of an intelligence foreign to all present, though invisible. As I before remarked, Mrs. Morrell is quite illiterate, speaks bad grammar, and is incapable of penning even such as my mother's last communication; and no one else was present. How are you to dispose of these facts?

I have thus taken some trouble to place myself right in your estimation, and also that of my dear cousin Elizabeth, to whom I likewise address this letter, that you may not think me a demented Spiritualist, but that I have a reason for the faith that is in me. And yet this is but a small part of my experience. In regard to physical manifestations I have seen much that is wonderful, but this alone would not have made a convert of me. It is the intelligence beyond all this that I look to, and the assurance that it is indeed the Spirits of those once here so beloved, and whose sympathy and affection for us now are even stronger since separated from us by death. They all speak of the deep interest felt by Spirits in this new mode of communicating with their friends on earth. Last week your father mentioned his desire to commune with his family, and desired me to inform you of it. To satisfy yourself, go to some medium to you unknown. I feel confident that you will have a communication from him.

Affectionately yours, FRANCIS H. SMITH.

THE HARMONIAL PHILOSOPHY,

IS IT ADEQUATE TO THE RELIGIOUS NEEDS OF MAN?

MANY acceptors and lovers of the Harmonial Philosophy are beginning to ask themselves this question; certainly a very serious question to those who are conscious of felt religious needs. There can be no return to the myths of the past with these. To such, however, or at least to most, Christianity is a lovely real thing to be had, held and enjoyed; while there is a cool rejection of ecclesiastical claims of authority, and the presentations of prevalent, warped and forced theologies. These minds while philosophic—I use the term now in its restricted sense—are also devotional, religious. God to them is not a *principle* merely, but a *Heavenly Father*. Some have come to this beneath the warming breath of inspirations from the sacerdotal heavens; others to it on the highway of Reason, after long and wide excursions into the realms of cause, effect and fact, coming back at last feeling the want of a great something, and that something—a Religion. How true it is that no man can ignore any department of his being. To prove that man *is* a religious, worshiping being, as well as an affectional and intellectual one, would be a work of supererogation. That needs not proof which stands confessed; and though it be true that some acceptors of the Harmonial Philosophy at the mere mention of the word "Religion" in their presence, arm all their faculties *cap-a-pié* for battle or defense, do not these need to feel the want of a religion? May I not say, a development to that point?

The exhibition of mental phases, and the expression of opinion, are easy, and as general. So one must, in the contact and converse of individualities, needs hear a great deal to which there can be no uttered reply. It is the easiest thing in the world to cultivate and exhibit a seeming independence; quite a different and difficult matter to educe a noble idiosyncracy. This, however, is the individualizing, as well as the mediatorial age. Now how often do I hear individuals who, mayhap, owe to the Harmonial Philosophy almost whatever of great truth possessed, and freedom from the thraldom of materialism, or worse than that, of a varied tyrannous theology, remark: "I think I've got through with Mr. Davis; there is nothing new given me by reading his works." May we not, as they have it in western phrase, "suspicion" a little involuntary self-deception here? Conscious sympathy with, and understanding of, truth revealed through another does not pre-suppose present power to evolve that truth. This sympathy and consciousness is but ofttimes a prophecy of latent capacity. Divine thoughts, great truths, indestructible and immortal principles strike home and reach the inmost. It is indeed something to be enabled to grasp and keep hold of truths hitherto unrevealed to us, and with masterly administration array them on the external plain with orderly beauty and in appropriate garb. The age of man-worship is gone by; for an almost universal inspiration attests that a teacher of himself is nothing. But as an individual, however, I can not but interiorly reverence every promulgator of truth, and in the measure due his or her office. Each Spiritualist should consider himself the conservator of the reputation of every other Spiritualist, negatively at least, if not with constant positive affirmation. This flippant speech as to truth and its declarator is neither science nor religion. A sensitive justice is waiting to be enthroned.

Seers, and prophets, and divinely-appointed and commissioned teachers don't *chance* upon the world; they are sent; and though absolute authority may not, and does not, anywhere or in any one obtain, there should be existent a ready recognition of the office of those who by high revealments and lofty thoughts, and by being the instruments for great accomplishments, show the parchment-deed, and sign and seal of their commission—to teach. Honor to them to whom it is due, is not favor but simple justice. But, somehow, we all want to be teachers, and in a certain sense are; but audition is irksome. Receptions must antecede impartations. Now the harmonial philosophy tends to rectify these things; yet while there be many—thousands—who believe in it, but a few, a very few, are Harmonial Philosophers.

But all this is not specially pertinent to the query propounded. The age demands religion as well as science, I will not say as well as philosophy; for the Harmonial Philosophy is religion, and a vast deal more. Whatever of life and beauty was in the Love Dispensation must be embosomed and incorporated into a philosophy applicable to these times; for human nature has not essentially changed, nor in the least has Truth. The Harmonial Philosophy is a revelation to the triune man, *intellectual*, *religious* or *spiritual*, and *affectional*. Need it be asked which of the three should be and is regnant? The devotional, the religious, the spiritual-celestio in man, linking him to God the Father, and myriad disembodied ones, must be chiefest in dominion. Should it happen that the intellectual assumes the scepter, then we have the exhibition of greater perception of the Truth than a feeling or worship of it; more of an objective wall-painting than a living, moving, life-substance. Now the dispensation of Truth, Love and Wisdom, comes to rationalize religion and to spiritualize rationalities—to give us an apostolic devotion again, and a universal scientific revelation; and to establish through the subduing influences of a rational religion, the absolute authority of the will of God as revealed and executed by his Spirits. We must grow out of this scientific positiveness into a just and rational, and devotional submissiveness; for a religious presence is more potent far to subdue and harmonize, than resolve and re-resolve conceived in the intellectual, and born of a cold, calm perception. Calmness is grace when the blush mounts its cheek. We need an harmonial blending of science and religion, and are waiting and watching for it as one's expectant looking for the first flush of the morn. We must have science, and religion is indispensible. Can they not be married, and be the progenitors to us of a beautiful brood of children, immortal, divine, celestial Truths? It comes to me with irresistible conviction that the nuptial day is not far off; and that angels of the celestial life are about to join in external wedlock the Love and Wisdom Dispensations. The breath of God upon the nerve-strings of creation, the diapason of the univercœlum, shall be the music of the hour, and the everlasting stars shall sing the refrain. God's revelations are consistent, orderly consecutive, for he graduates himself to his children.

How shall present scientific unfoldments take on the celestial glow of a religious baptism? This coldly glittering, even though regularly featured face, needs the roseate hue on either cheek, the blush and flush of an incorporated religious life. Advanced minds, long since acceptors of Harmonialism, as now its ardent lovers, see this, and the need of the day—their need, and the world's—and a highly philosophic mind, a receptor, I take it, of inspirations from the scientific and sacerdotal realms of spheral life has on more than one occasion given public utterance on this head—has with mental muscularity grappled with the problem and well nigh wrung its solution. I refer to Mr. Joel Tiffany. Thousands begin to feel, as he, the absolute necessity of a religion, the signs of whose presence are beautifully significant—whose ensign is prayer, devotion, worship, submission to the will of the Father, and ascription of all to Him whose we are—a something filling us with the fullness of its life, while not inducing external enthusiasm, or fixing in the least a tyranny. We must needs transfuse the perception of the omnipresence of the Divine principle into the felt consciousness of a heavenly Father's ever-nearness. Then all things resolve themselves into the will Divine; while a clear perception of the *why* intensifies the calm induced, and the peace which passeth external human understanding.

Each of the four wisdoms has its corresponding love; and will not the unfolding of Celestial Wisdom, whose love-mate is the bearer of a holy devotion and a rational religion, give at last an affirmative answer to the question, "Is the Harmonial Philosophy adequate to the religious needs of man?"

L. JUDD PARDEE.

NEW YORK, *October* 9, 1856.

PROPHECIES OF NOSTRADAMUS.

THAT in every period of the world's history preceding the close of the first century of the Christian era, there were certain persons endowed with supersensuous discernment, and with the faculty of foretelling future events, is a fact established by historical records, the validity of which is recognized throughout Christendom. This being admitted, the authority on which it has come to be believed, in latter days, that all prophetic powers and other spiritual gifts were entirely withdrawn from mankind at the close of the apostolic age, is subject to a reasonable question even on *a priori* grounds. For if the prophetic faculty was *ever* enjoyed by the favorably constituted and favorably conditioned human mind, why may it not be enjoyed by similarly constituted and conditioned minds in all ages of the world, and at the present day as well as three thousand years ago? There is certainly nothing in ancient biblical teaching which necessarily limits the continuance of the prophetic gift to any particular period, but much which, by implication if not positive assertion, gives promise that this as well as other spiritual gifts should be

continuous with those whose inner life is not too much obscured by an unfavorable bodily organism, or by an absorption in the materialities of the outer world. And certainly the writings of the Christian fathers, during the first three centuries of our era, are not wanting in the most positive testimonies to an unbroken continuance of these spiritual gifts, as might be shown by abundant quotations were this the proper place; and that even in the darker ages and more degenerate conditions of humanity which ensued, there were, especially among the monks, the eremites, and other religious *solitaires*, occasional instances of the exercise of a prophetic sense, is a fact based upon historical testimony as valid as that on which rests the genuineness of the book of Daniel. Passing over many instances which might be quoted in illustration of this remark, it is simply our purpose at present to lay before our readers, from the pages of Dickens' *Household Words*, a translation of some prophecies of Nostradamus which seem plainly to refer to the affairs of the French nation from the beginning of the present century onward.

Nostradamus, it may be premised, was born in the year 1503, at St. Remy, in Provence. Naturally possessed of more than ordinary mental powers, and industriously applying himself to study during the years of his youth, he afterward became distinguished for learning, and for his skill in the practice of medicine. But losing his wife at an early age, and in vain essaying to dissipate his grief by travel, and being, moreover, annoyed by the persistent animosity of professional rivals, he retired into solitude, and afterward developed the alleged prophetic faculty which has given him his historical distinction. He wrote his predictions in obscure verse, and collected and published them in the year 1555, under the title of "Prophetic Centuries;" and the subsequent fulfillment of some of them made him the center of attraction to many illustrious personages. This book of Nostradamus afterward fell into obscurity, but was regarded with much interest by certain minds during the fore part of the present century, and by Napoleon himself among the number, on account of its evident foreshadowing of events then transpiring In 1840, it was republished by Mons. Bareste. The translation given in "Household Words" is of that portion of the prophecies which is regarded as relating to the events of French history from the beginning of the present century to this time, the vision extending somewhat into the future. It will be impossible for any intelligent person not to see the appositeness of actual occurrences to these predictions, which here follow: F.

"Gallic Italy will see, far from her bosom, the birth of a supernatural being (Napoleon). That man will come out quite young from the sea (Island of Corsica); will come to acquire tongue and manners from the Celtic Gauls; will open, still young, through a thousand obstacles among the soldiers, a path, and will become their first chief. That winding path will leave him many griefs. He will come to war near his land for a luster or more. Beyond the sea he will be warring with great glory and valor, and will subdue afresh the Roman world.

"Will give laws to the Germans, will pacify the troubles and fears of the Gallic Celts, and will then be named not king but emperator, by grand enthusiasm of the people.

"Will battle in all parts of the empire; will chase princes, and lords, and kings, for two lusters or more. Then he will call to life new princes and lords, and, speaking on his estrade (raised dais) shall cry 'O sidera—O sacra!' Will be seen with an army numbering forty-nine times twenty thousand foot soldiers, armed, who will carry arms and horns of iron. He will have seven times seven thousand horses, mounted by men who will carry, in addition to the former, great lance or sword, and body armor of brass. He will have seven times seven thousand men, who will play terrible machines, and will vomit sulphur, and fire, and death. The total amount of his army will be forty-nine times twenty thousand men. Will bear in his right hand an eagle, sign of the victory to win. Will give many countries to nations, and to each one peace. Will come into the great city, ordaining many great things, buildings, bridges, harbors, aqueducts, canals; will do, himself alone, by great riches, as much as a Roman, and all in the dominions of the Gauls. Will have two wives and one son. Will go warring to where the lines of longitude and latitude cross, fifty-five months. There his enemies will burn with fire the great city, and he will enter there and depart from thence with his men, from under ashes and great ruins; and his men, having no longer either bread or water, through great and extreme cold, will be so unfortunate that two-thirds of his army will perish, and, moreover, the half of the remainder being no longer in his dominion.

"Then the great man, abandoned, betrayed by his friends, will be chased in his turn, with great loss, near to his native soil, by the great European population. In his place will be put the kings of the old blood of the Capet.

"He, forced into exile in the sea from whence he came so young, and near to his native soil, remaining for eleven moons with some of his men, true friends and soldiers, and not amounting to more than seven times seven times seven times two times in number. Immediately the eleven moons are past, will he and his men take ship and set foot on the Celto-Gallic land.

"And he will march to the great city where is seated the king of the old blood of the Capet, who rises, flees, carrying off with him royal ornaments. Puts kings in his ancient domination. Gives his people many admirable laws.

"Then, cleared away again by a three-fold European population (par trinité population Européene) after three moons, and the third of a moon. The king of the old blood of the Capet is put back in his place; and he believed to be dead by his people and soldiers who, during that time, will keep his memorial on their breasts. The Celts and Gauls, like tigers and wolves, will destroy each other. The blood of the king, of the Capet, will be the plaything of black treasons. The discontented will be deceived, and by fire and sword put to death; the lily maintained; but the last branches of the old blood still menaced.

"So they will quarrel among themselves."

"Up to this point," says the writer in *Household Words*, "the prophecy seems to point to the fortunes of Napoleon, the old Bourbons, and the commencement of Louis Philippe's reign. But now comes the end of it. After the mutual animosity of the old and young blood of the Capet, and the discontent of the French nation, we may suppose ourselves arrived at the end of 1848."

"Then a new combatant will advance toward the great city * * He will bear lion and cock on his armor. Then the lance will be given him by a great prince of the East. (Ainsi la lance lui sera donnée par un grand prince d'Orient.)

"He will be marvelously seconded by the warlike people of Gaul, who will unite themselves to the Parisians to put an end to troubles; collect soldiers, and cover themselves with branches of olives."

"The new combatant, whoever he is," says the *Household Words*, "who comes in so apropos to put an end to civil dissension, is evidently supported by the soldiers—no less than by the people of Gaul—he bears for his cognizance a lion and a cock; which, without any great stretch of ingenuity, may be taken to represent an alliance between France and England; and immediately on this being arranged, a lance is given him by the great prince of the Orient. We may venture to interpret this, "a cause of war is furnished to the allied Lion and Cock, by the Sultan of Turkey." External glory is, however, to be followed by great calamities at home. Peaee is only to endure for twenty-five moons.

"In Lutetia (Paris) the Seine, reddened with blood (the consequence of struggles to the death) will widen its bed with ruin and mortality. New seditions of discontented mailliotins (factions). Then they will be chased from the palace of the kings by the man of valor; and afterward the immense Gauls declared by all the great and metropolitan nation.

"And he, saving the ancient remains of the old blood of the Capet, rules the destinies of the world, makes himself sovereign council of every nation and people; lays foundation of fruit without end—and dies."—*Tiffany's Monthly.*

Great responsibilities may seem to rise before the soul, as it looks onward to the future. But fidelity in previous discipline, shall tell it what to do and to speak, Out of its previous life shall come its all-sufficient aid. Great sacrifices may be before it. But the way shall be made smooth at each step of advance. Why do we iament over the scenes where faithful hearts are called to sadness, or martyr-souls are led to suffering? Their can be no visitation the *faithful* soul may not bravely meet. Its tears shall all be wiped away as they flow. Its martyr-suffering shall be its especial triumph. The great words of hope spoken by Jesus to his followers, may be applied to every faithful heart in all their promise. Over all the power of the enemy, in whatever form his attacks may come, and through all its experiences of trial, it may walk with unfaltering feet toward its enduring rest. I see how strength may come according to our day, by a beneficent law of an unchanging providence. Scenes of apparent gloom, days of grief and tears, all that is bitter in experience, as well as all that is joyous, may share the blessing of the same benignant law.

MANIFESTATIONS IN THE WESLEY FAMILY.

Presently after any noise was heard, the wind commonly rose and whistled very loud round the house, and increased with it.

The signal was given, which my father likens to the turning round of a windmill when the wind changes; Mr Hoole (rector of Haxey,) to the planing of deal boards; my sister to the swift winding up of a jack. It commonly began at the corner of the top of the nursery.

Before it came into my room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rang and jarred exceedingly.

When it was in my room, let them make what noise they would, as they sometimes did on purpose, its dead, hollow note would be clearly heard above them all.

It constantly knocked while the prayers for the king and prince were repeating; and was plainly heard by all in the room but my father, and sometimes by him, as were also the thundering knocks at the Amen.

The sound very often seemed in the air, in the middle of a room, nor *could they ever make any such themselves by any contrivance.*

Though it seemed to rattle down the pewter, to clap the doors, draw the curtains, kick the old man's shoes up and down, etc., yet it never moved anything except the latches, otherwise than by making it tremble; unless once, when it threw open the nursery door.

The mastiff, though he barked violently at it the first day he came, yet whenever it came after that, nay, *sometimes before the fqmily perceived it, he ran whining or quite silent, to shelter himself behind some of the company.*

It never came by day, till my mother ordered the horn to be blown.

After that time, scarce any one could go from one room to another, *but the latch of the room they went to was lifted up before they touched it.*

It never came once into my father's study, till he talked to it sharply, called it deaf and dumb devil, and bid it cease to disturb the innocent children, and come to him in his study, if it had anything to say to him.

From the time of my mother's desiring it not to disturb her from five to six, it was never heard in her chamber from five till she came down stairs, nor at any other time when she was employed in devotion.

Whether our clock was right or wrong, it always came, as nearly as could be guessed, when by the night it wanted a quarter to ten. JOHN WESLEY.

BIRD OMENS.

There seems to have been in all ages of the world some mysterious sympathy, or connection, between birds and certain marked events or catastrophes in human life. What is the philosophy of this? Is it that birds, being very impressible, are magnetized by Spirits, and thus made messengers to tell us of the Future; or are they directly sensitive to approaching changes, and thus invested with a kind of unconscious presence? It is quite probable that the first is true, and so very possibly may be the last. Certain it is, that in various ways they have been regarded as omens, by those who have observed much of spiritual phenomena. The following well authenticated instance was not long since, related by a friend. "Some years ago, a Mr. Howland of Conway, Ms., left his home one morning, to go to the woods to work. When he left, his little daughter was somewhat ill, but not enough so to excite any serious alarm; and he proceeded with his usually happy and free spirit to fulfill the duties of the day. After a while, his attention was attracted to a small bird, the most beautiful he had ever seen. It came and sat on a limb very near him; and as it peered out from among the green leaves, and looked at the wood-cutter, nowise alarmed by the motion of the swinging axe, or the sound of the blows, there seemed to be a more than common interest and meaning in its whole character and manner. Mr. H. stopped work and looked at it. Still it did not move. It was very strange. He then thought that he would try to catch it, which he did without the least dificulty. He found it so tame and quiet that he laid it in a weft of grass, intending it as a present for his little girl, to whom reference has already been made, and then went to chopping again. Some time after he went to his bird, and found it lying just as he left it, but quite dead. He felt so bad about it, that he could not work any longer; for he could not resist the impression that there was some connection between his child and the little innocent, which had so mysteriously seemed to seek his protection, only to die. He hurried home, and on entering the house, exclaimed that Mary would never get well. It proved true; for within four days of that time the blithe little spirit, which was as merry and musical as the bird's own, had taken its flight; and the small chair and the seat at table, and all the familiar places where her light form had flitted, were left still and vacant; and for a time shadows fell upon that house, as if the very sun-beams had deserted it.—*Christian Spiritualist.*

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, OCTOBER 25, 1856.

ANCIENT AND MODERN MANIFESTATIONS.

The idea that spiritual beings exert an influence over the elements and man, has been entertained by the most gifted minds in every age. The ancient Hebrews, Greeks and Romans, ascribed numerous facts of their experience to the interposition of invisible intelligences. The inspired scriptures and all works of genius are filled with allusions to Spirits—to the exhibitions of their presence and the illustrations of their power. Plato, who reasoned so well for immortality, had no doubt that men were incited to both good and evil deeds, by the influence of *demons* or *genii* who were supposed to be their constant attendants. The earliest writers among the Greeks believed that invisible beings presided over the destinies of persons and the fate of nations. The demons of the Greeks were Angels or Spirits of men who had lived on earth. The word certainly implied nothing more than this. *It was not employed to determine the nature of the Spirits*, since there were both celestial and terrestrial demons, or good and evil Spirits. Lactantius believed in these two classes, and he ascribed to the latter all the wrongs perpetrated on earth. Hesiod and Plato conceived it to be an "honorable promotion" for the men of the Golden Age to die "and become demons," whilst the testimony of Philo, as cited by Rev. Charles Beecher, proves that soul and demon are different names for the same thing. Paul speaks of "the powers of the air;" St. Jerome assures us that the opinion prevailed in his time among the doctors of the Church, that the ethereal regions around the earth were peopled with Spirits. Indeed, many of the apostolic fathers and early historians of the Church make frequent allusions to certain mysterious powers derived from the Spirit World, and exercised by men in the accomplishment of many marvelous works.

In citing these opinions it is not so much our object to prove the great *fact* of Spiritual Intercourse as it is to remind the reader that the cardinal idea of the Spiritualists, which has excited the indignation of so many pious scoffers, belongs to the common faith of the world, and has been successfully defended alike by Heathen, Jewish and Christian writers. It is hardly possible to account for the general prevalence of this conception, but upon the supposition that tangible demonstrations of spiritual agency were of frequent occurrence. The idea found favor under various forms of religion and government, as well with the most enlightened and polished nations as with the rude and barbarous. Indeed, the spiritual idea in some form is as universal as the religioussentiment. It is vailed in all the ancient mysteries. The oracles of the Pagan world were revelations of its presence; it is illustrated in the most splendid creations of genius; it exists at the foundation of all religions, and runs in silver streams throughout all history. This faith in the actual presence and direct influence of Spirits among men, was universal in the Old World, and the several phases of the phenomena among the Egyptians, Hebrews, Greeks and Romans, were very similar in their most essential features and aspects to those of the present day.

The Spiritual Phenomena of all ages rest on a common foundation, and the philosophy of their causation is essentially *one*, whether the facts are recorded in the Bible, in profane history, or are forever unrecorded. Hence we can not, with a due regard to logical consistency, select from the experience of the ancient Jews, a number of facts to the neglect of the universal experience of mankind, with a view of making the examples thus selected, or the declarations of inspired men concerning them, *an absolute standard* whereby the claims of all similar facts, in every other age and country, shall be tried and decided. Such a course would violate the plainest dictates of reason, and the enlightened mind must inevitably reject all such arbitrary authorities. The human mind has been the medium through which all accredited revelations have received specific form and outward expression. Moreover, the faculties, laws, relations and functions of the human mind are essentially the same in all ages and countries. It follows, therefore, that the same general principles of action and rules of interpretation admit of a universal application, and one class of minds, though possessed of extraordinary gifts and attainments, can never properly be regarded as infallible authorities for the whole world beside. Before we can reasonably set up the experience of a limited number of Jews as a *standard* whereby the value of every other man's experience shall be determined, it must be clearly shown that the men thus set apart and consecrated *are intrinsically more divine in nature, more exalted in their mental condition and spiritual states, and more reliable in their impressions and conclusions.*

If we may not pause here to settle the controversy respecting the relative powers and susceptibilities of the Jews and other people, we may at least suggest the method of determining their respective claims. To ascertain the constituents of any compound we have but to separate its simple elements, and we only conclude that the same are more or less refined and valuable than those which enter into the composition of other bodies, when such a conclusion is fairly authorized by the trial. Nor is this all. We never accept the *ipse dixit* of any man respecting the particular properties and real value of any substance which he has not analyzed, so long as his assumption contradicts the chemist's analysis. This, then, is our method. Let the experience of the Jews and of all men be subjected to the ordeal of a fearless examination; *analyze the facts themselves*, and judge of their origin, nature, and relative worth, by their intrinsic qualities.

That the Spiritual Phenomena so prevalent among the Christians of the first century, were similar in their general characteristics to those of other nations and other times, is abundantly confirmed by the authors of the New Testament. Paul, in his summary of the "spiritual gifts," possessed and exercised in the primitive Church, enumerates many classes of spiritual phenomena which are now of frequent occurrence. These gifts were not all found in one individual, but appear to have been distributed, agreeably to the personal attributes and susceptibilities of the recipients. Thus, according to the Apostle, "To one is given the word of wisdom; to another the word of knowledge, by the same Spirit; to another divers kinds of tongues;" to others the power of healing by the imposition of hands, and of restoring such as were in states of suspended animation; all of which, with many others, are represented in the Spiritualism of to-day. That these gifts were not forever withdrawn when the last of the apostles went to his repose, is proved by authentic history and admitted by the Church. Treating of the continued exercise of these remarkable powers, Ireneus, in his "Refutation and Overthrow of False Doctrines," holds the following language:

"Where a whole church united in much fasting and prayer, the Spirit has returned to the exanimated body, and the man was granted to the prayers of the saints. . . . Those that were truly his [Christ's] disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as every one received the free gift from him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked Spirits believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. . . . As we hear, many of the brethren in the church have prophetic gifts, and speak in all tongues through the Spirit, and also bring to light the secret things of men for their benefit, and expound the mysteries of God."*

Such were the "spiritual gifts" in the times of Jesus, Paul and Ireneus; these were the accredited proofs of discipleship and if they are not recognized in the Church to-day, it is obvious that the church is not Christian in a spiritual and true sense. The nature of the opposition to modern Spiritualism, and the modes of resistance every where adopted, show that professed believers are well nigh faithless with respect to the vital principles of the Christian Religion. Every day's report but deepens the unwelcome conviction that the living Spirit of the Christian faith—once majestic in its power, and divinely beautiful in its influence over the heart and life—has declined and nearly lost its hold on the mind and affections of the disciple. Only the *letter* of revelation and the *popular forms* of godliness are now respected. There is but little reverence for *the Spirit of Truth*, and men hold on to the last rag of her antique clothing as they cling to the hope of immortality. On bended knees they peruse the mere records of inspired thought, and rise to stifle the innumerable voices of a present and living Inspiration. They are ready to send all the way to Troas for Paul's "parchments," and would be glad to see the Apostle's old "cloak" in the museum; but as for the apostle himself, he can not be admitted into evangelical circles, because he has become a Spirit! If he enters the Church he must keep still, and let no one know that he is about there. Should he venture to control the preacher, and thus proclaim the living Gospel with *supra* mortal energy, he would be denounced as an "evil demon," and the medium straightway deposed from the ministry.

* Eusebius Pamphilius Eccles. Hist., page 186.

"THE LAW OF PROPHECY."

In the last week's issue of the Telegraph appeared a communication under the above title, addressed personally to the writer of this article, by Mr. Samuel Massy, of Oxford, Ia., who solicits the benefit of any farther suggestions upon the subject involved, which we may have to offer. It was our intention to submit some remarks upon Mr. M.'s letter last week, but space would not permit.

Friend Massy, in said letter, has broached a theme fruitful of interesting speculation, and pregnant with important truth. But the law which seems to have been spiritually revealed to him, and which he characterizes as the "rule of prophecy," is nothing more nor less than the law of *circles*, or *cyclic revolutions*, which had been conceived of in different forms before, by moderns as well as by ancients. Swedenborg vaguely alludes to this law (perhaps only imperfectly conceived by him) when he speaks of the orderly rise, culmination, decline and extinction of churches or dispensations which appear at different periods of the world's history, and whose successive stages he compares to morning, noon, evening and night, to be succeeded by a new morning or dispensation. See True Christian Religion, 762.

In the year 1842, while reflecting upon that comprehensive declaration of St. Paul, (Rom. 11:36) "For of Him, and through Him, and to Him, are *all things*," the present writer perceived it as a law and fact that *all* movements in the physical universe, from the revolutions of planetary and stellar creations, to the atomic circulations in the smallest animate or inanimate organism, are in the form of *circles* or *cycles*, each having the same number of degrees of progress, and each beginning and ending at the same or a corresponding point; and that this is true also of all moral, spiritual, social and national changes in the human world. This truth, more particularly as it relates to the physical and physiological planes of being, we have expressed in chapter XIX of our work entitled the "Macrocosm and Microcosm." After calling attention to facts demonstrating that "the great system of universal Nature, from its most comprehensive outlines as a whole, down to its infinitesimal parts, is one compact system of co-related 'wheels within wheels' which play harmoniously together as the various and mutually dependent parts of a most sublime and magnificent Machine," we say:

The close of each comprehensive circle of operations marks an era, not only in its own history, but also in the history of its included circles, which are, to some extent, dependent upon *its* state for their own specific states. For illustration, the earth, during a single orbitual revolution, makes, to sense, three hundred and sixty-five revolutions on its own axis, occasioning the same number of repetitions of the phenomena of day and night. But these days and nights, or circles of diurnal change, vary as to their length, temperature, etc., with the different stages of progress which are attained in the *annual* circle of revolution. But, if the reasonings of Maedler and others are to be relied upon, the whole Solar System, including the earth, is sweeping round a grand common center, which is so distant, that a single orbitual revolution can not probably be accomplished in a less period than eighteen millions of years. As such a revolution will constitute the *great year* of the solar system, it is extremely probable that the progress of this revolution will be marked with changes in ethereal elements which affect climate and the various circles of organic creation upon our globe, in a manner analogous to the influence of the orbitual revolution of the earth, upon the length and other characteristics of the days and nights, and thence, also, upon the annual developments in the vegetable and animal kingdoms. This gradual alteration of the position of the Solar System in the sidereal spaces, and the elemental changes consequent thereupon, may of itself be sufficient in the course of time to work an entire change in the character of organic life upon our globe; and still mightier changes in still mightier periods of time may be wrought in the whole aspect of creation, physical and moral, by those inconceivably more stupendous revolutions to which all of these are subordinate. It is by the combined influences of all other circles of movement and creation, that each particular circle is precisely *what it is;* and whenever there is any change in the functional operations of any portion of the grand system of Being, or of any of its

sub-systems, physical, mental, or moral, there is, according to the law of sympathy, necessarily some co-related change in all circles of operation included in this, however inappreciable to human conceptions that change may be. * * * * * *

The general and particular *numbers* of progressive gradations which extend from beginnings to endings, and thus constitute each known circle of developments, or each known form of a perfect series, that is inwoven with all others in the texture of nature, have heretofore been maintained to be THREE and SEVEN.

The reasons for considering *three* and *seven* as numbers expressing fullness and perfection (in which sense they were used by the ancient sacred writers), are extensively illustrated in previous pages of the "Macrocosm." On page 60 it is also remarked, in respect to the serial elements of all complete structures and movements, that number *two*, as including any whole system, is the number of *productive unity*, and in general terms comprises positive and negative, active and passive, or male and female principles"—that is, in their married and co-active relations—as necessary prerequisites of a *third* development, which is the offspring, and completion of the trinity. Here, then, we have the identical *principle* involved in the passage (Matt. 1:17) which the Spirit commended to the attention of Bro. Massy as indicating the "rule of prophecy," and in which it is specifically noted that there were *three* times *two* times *seven* generations included in the grand *cycle*, church, or dispensation extending from Abraham to Christ.

In our chapter on CORRESPONDENCES (Chap. XXI), we point out a principle according to which this law of circles or cycles, as applied to the revolutions of time, *may* be made available as a rule of prophecy, though we do not there specifically mention that fact:

All perfect Series, Circles, or complete Degrees involved in the system of creation, must, of course, proceed from the same final Cause; and as they must thus correspond with the common final Cause, they must hence, in some way, correspond to each other. Moreover, every complete Degree in the character of a Circle, necessarily involves the same principles of constitution with all other Circles, and therefore must, in the *general* sense, correspond to all others, whether they be on a higher or lower scale. And as each circle consists of the same number of parts, which occur in the same order of sequence and relations, so each *part* of any circle corresponds, in the general sense, to the similarly disposed *parts* of all other circles. Thus it is, that if we acquaint ourselves thoroughly with the characteristics and interior principles of any complete circle or Degree in nature, we may, in a general way, make it the exponent of all other circles or complete Degrees.

Thus if we know the serial gradations involved in the old Jewish or any other cycle or dispensation, from its beginning to its close, we may thence know the serial gradations which, on a different plane, and in a different though corresponding form, enter into the composition of every other cycle or dispensation; and if we are able to identify any stage or gradation of progress in any cycle, as the first, third, fifth, etc., we may know from that how many more will occur before the *seven* will be completed, and be able to prophesy from that, in *general terms*, that after so many more stages shall have been passed through, the old things of the existing cycle will pass away and "all things will become new"—the change being attended by phenomenal unfoldings from the spiritual world corresponding to those which are known to have previously occurred at the close of old cycles and commencement of new.

There is certainly, as suggested by Mr. Massy, an approximate coincidence in the periods of natural time included in the dispensation from Abraham to Christ, (a little over 1900 years,) and that extending from Christ to the cemmencement of the modern spiritual manifestations (say 1850 years), as there is also between the duration of these and that of more ancient cycles mentioned by him; but we have little confidence in any *day* and *hour* prophecies that can be based upon such vague and uncertain data. It is certain that each of the three "fourteen generations" mentioned in Matt. 1:17, which together extended from Abraham to Christ, differs widely from the others as to the number of *years* included. Thus from the calling of Abraham to the anointing of David (first fourteen generations) was 873 years; from the anointing of David to the Babylonian captivity (second fourteen generations) was 442 years; and from the Babylonian captivity to Christ (third fourteen generations) was 606 years, according to the received chronology. It must be evident from this that it is impossible to reduce a generatton to *years*, as Mr. M. suggests, except by a very remote approximation. But may not the genealogy have been preserved, and the generations specifically enumerated here as *elsewhere*, in obedience to a law of Divine Providence, in order to represent *spiritual* generations, or successive stages in the outworkings of the divine purposes in the *regeneration* of humanity? Those who have been diligent students of the innumerable and (as we think) irrefragable proofs that many of the ancient Scripture records contain an *interior and spiritual sense* to which the *letter* simply corresponds, will not be inclined to look unfavorably upon this hypothesis.

Adopting this idea as true, and at the same time regarding the history of the Israelites in their journeyings from Egypt to the promised land as typical in a degree of the same truth (in which sense that history has been always understood by Christendom) we are struck with this remarkable coincidence: The three times fourteen (or the 3x2x7) generations mentioned in Matt. 1:17, amount to *forty-two* in all—precisely the number of journies performed by the children of Israel in passing from Egypt to Canaan. (See Numb. Chap. xxxiii.) Each one of these journies, being guided by the movement of the *Shekinah*, or the cloud by day and the pillar of fire by night, has been regarded by interior minds as typical of a transition stage in the process of man's regeneration, or his spiritual progress from the Egyptian bondage of sensualism to the blessings of the interior and heavenly life. So each of the forty-two generations mentioned in Matthew may be regarded as marking a transition stage in humanity's progress from the old and external, to the new and better dispensation of Christianity.

We mention the above facts as being calculated to prove fruitful of important suggestions even to those who may be disposed to regard them as nothing more than remarkable coincidences; and without feeling that our subject is by any means exhausted, we here draw abruptly to a close for want of farther space.

It should, however, be added, in conclusion, that whatever prophecy may be based upon this law of *spiritual* cycles, is of a very different nature from that which foretells the minute and apparently contingent events of individual and social life, and which, as we have shown in a previous article, must be ultimately referred to absolute *divine revelation*. F.

MAGNETISM AND SPIRITUALISM IN FRANCE.

WE have received several numbers of the *Journal du Magnetisme*, edited by a society of magnetizers and physicians under the direction of Baron du Potet. It is published in Numbers of 32 octavo pages, twice a month, on the 10th and 25th, Paris, Rue de Beaujolais, Palais royal, 5. Baron du Potet, the principal editor, is a veteran in the cause of magnetism, and one of its earliest and most successful practitioners and advocates, and in all his labors and investigations connected with his favorite subject and its cognate branches of inquiry, manifests the liberal and expansive spirit of the philosopher. The *Journal* bears the broad and Catholic motto, "*La vérité, n'importe par quelle bouche; le bien, n'importe par quelles mains:*" "Truth, no matter by what mouth; good, no matter by what hands."

We are pleased to see that the *Journal* looks upon the phenomena of modern Spiritualism, not with an unreasoning credulity, but, with a disposition to candidly analyze the facts upon which it rests its claims, and to recognize the force of those facts which can not be accounted for on any hypothesis of a mundane origin. We find in the Numbers before us several candid references to Spiritualism in America, and among the rest a case communicated by Jos. Barthet, of New Orleans, of which we give the following translation:

STRANGE VISION—DISCOVERY OF A THEFT.

Mrs. F., aged thirty-five years, a highly developed medium, magnetized a *somnambule* whom she had previously made, and questioned her concerning a number of articles which had disappeared from the house. The *somnambule* declared that they had been carried away by a servant who had recently been discharged. Mrs. F. received this declaration with entire confidence, for she relied more upon her *somnambule* than she did upon her own judgment. In the evening she entered alone her sleeping room, and prepared to retire to bed. Her two domestics were already asleep in an adjoining room. But just as she was about to lie down, she felt herself drawn toward the table; she sat down, supposing that she was going to be influenced to write. She, however felt no impulse of that kind; but after a few seconds had elapsed, she saw standing before her a woman in the attitude of repentance, holding in one hand a handkerchief, and in the other, diverse objects which Mrs. F. recognized as those which had been stolen from her. The person who thus appeared before her was one of those two servants who at that very moment were sleeping in the adjoining chamber. It was she, however, who presented herself, perfectly visible, as if she had been really in bodily form; and it should be noted that Mrs. F. had entire confidence in that domestic, who had been in her service during several months; and moreover that she was well persuaded that the thief was another woman who had just left her employ.

All at once Mrs. F. heard in her ear a voice, very distinct and apparently natural, which said, "You believe her faithful; go and look in her trunk, and you will there find what she has stolen."

She went and gently awoke the other domestic, and caused her to accompany her to the ground floor where the trunk was, in order to make the examination together. The key had been left in the trunk, and all that was necessary was to raise the lid; and there they found all the objects which had been stolen. The guilty person, aroused a few moments after, knew not what to say except that she had taken those objects in order to take care of them. She was discharged the next day.

It is not presumable that the key was left from habit in the trunk which contained the stolen objects, and which stood in a place to which all the persons in the house had access. Was the information given on that particular evening because the key had then been forgotten? Had not even that forgetfulness been superinduced upon the mind of the servant? What do we know about it?

In our estimation (considering the reality of spiritual intercourse as being established) the problem most difficult of solution as connected with this affair, is the visible presentation of the guilty servant before Mrs. F., in the attitude of confession and repentance, at a moment when that servant was unquestionably sleeping in the adjoining room, and while Mrs. F. believed her innocent and was preöccupied in her thoughts with the guilt of another party. This phenomenon comes under the head of "doubles," of which pneumatic history as well as more recent developments, furnish many independent and unquestionably authenticated examples. Did the servant's conscience-smitten soul, during the hours of physical slumber, go forth from its body to make the confession, and thus free itself from guilt? or was the phenomenon due to the interference of a familiar Spirit? F.

Remarkable Cure.

DR. J. FAIRBANKS, of Hempstead Branch, L. I., writes us concerning a remarkable cure recently performed by Spirit influence, through himself, of the particulars of which we give the following summary: The subject was a woman between sixty and seventy years of age; she had been for six weeks diseased in the vital organs of her system, and so seriously that her physician pronounced her incurable, and thought she must soon die. She was in extreme pain, and had scarcely taken any nourishment during the whole period of her illness. While she was in this distressed condition, and when hope for the prolongation of her life in this sphere had well nigh fled, our correspondent was impressed to visit her, and that the Spirits through his instrumentality would cure her. He obeyed the prompting, and by the application of Spirit influence through him, the lady was in five minutes relieved of all pain. She was, moreover, in one hour and a half, enabled to walk alone into another room, and sit in a chair and eat. At the time our correspondent wrote (more than two weeks after) she continued free from pain, though she was still weak, owing, as he supposed, to her advanced age. This certainly is a demonstration of sanative influence which should of itself commend Spiritualism to general attention

How the World is Destroyed and Renewed.

THE world is destroyed every day, but there is ever "a new heaven and a new earth" to come. The great globe is not consumed—is not likely to be—but the unsubstantial world of human devices is hourly brought to judgment. Its proudest structures, wrought of what men call substantial elements, and its "castles in the air," crumble and fall together. The dim shadows of a new creation dance in the evening twilight of the Old World. From the very urns in which are garnered the ashes of the Past, the Spirit of the Present goes forth at the Divine behest to quicken the nations of the earth. The old Materialism is startled and driven from its dusty abodes. Science is overwhelmed with images—vague and shadowy they may be—of new elements, forms and forces. Indeed, *a new world* is now opening, which is to become the great theater of its future and its final triumphs.

☞ Our British correspondent, J. Jones, will please accept our thanks for his statement of interesting facts which appears in this number, and for his promise to favor us in a similar way in future. We desire that our readers should be kept informed of what in the way of spiritual phenomena is transpiring on the other side of the water.

We would also express our thanks to Mr. Francis H. Smith of Baltimore for his prompt response to our call for test facts; and others have placed us under similar obligations, whose favors, such as do not appear this week, will appear soon. We hope that many other of our spiritualistic friends will follow the good example, and send us on a record of the wonders they are witnessing, or have witnessed.

☞ The notice of Mr. Tator's Poem which will be found in our next ensuing page, was written by a friend before Mr. Brittan had prepared his review published in the last week's TELEGRAPH.

CLERICAL DOUBTS AND QUERIES.

MR. JAMES WEBB, Baptist clergyman of San Juan, Monterey county, Cal., writes us, partly on business, and in the course of his letter makes the following remarks:

> If this Spiritualism be true, it is the most glorious discovery ever made on the earth; and if false, it is perhaps the greatest deception and imposition that has ever been palmed on the credulity of an ignorant generation. But time and observation will verify one way or the other. I have long been inclined to believe that the soul or Spirit in man could, to some extent, commune with God by prayer and supplication. Otherwise, our prayer-meetings would be foolish mockery or complete nonsense. I do believe that God will be inquired of by the house of Israel, respecting those things that he is about to do. I mean such things as he reflects a desire of upon the mind of the one about to receive them; and that desire reflected back to God, is prayer, and precedes the gift, as our thoughts of a person sometimes precede our sight of him. This being the instruction I have received, I can not relinquish it until my reason beholds a system more consistent with human reason and Divine revelation. I should be delighted if modern Spiritualism would prove true; but, dear friends, the world has so often been deceived by false Christs, and false prophets, and false teachers, that it is hard to believe human testimony without the sight of our own eyes and hearing of our own ears.

Just so, friend Webb. And Spiritualism does not require thee to credit its claims in the absence of the most convincing evidence. It simply requires thee to open thine eyes that thou mayest see, and unstop thine ears that thou mayest hear the facts, phenomena and principles which it has to offer for thy candid consideration. Hast thou availed thyself faithfully of the means of knowledge concerning the foundation of its claims, that have come within thy reach? If not, then apply thyself to the investigation without delay. By diligent inquiry, thou wouldst probably not be long in finding an accessible and suitable medium. But failing to obtain satisfaction through one channel, try another, and another, until thou hast probed the subject to the bottom. Then tell thy people precisely what thou hast discovered, and thus set a good example for thy clerical brethren. Remember thou hast acknowledged that "if this Spiritualism be true, it is the most glorious discovery ever made on the earth;" and this is virtually an admission that it has superlative claims to the attention of all rational beings.

We commend to the attention of all "evangelical" clergymen, the above candid admission of one of their number, that unless spiritual communication is in some sense true, then all "prayer meetings" are "foolish mockery or complete nonsense."

NEW BOOKS.

HERCULES: A Poem. In Four Books. By HENRY H. TATOR, Author of "Essays Mental, Social and Moral," "Modern Benefactors," "Brother Jonathan's Cottage," etc.

THE large and loving nature of the Reformer, his quick sympathies with the wronged and the suffering, his ardent aspirations for the ultimate Good, and his earnest advocacy of truth and justice, are embodied in the character of Hercules, whose great mission is to improve the spiritual condition of mankind. He stands in the Poem, as the incarnation of Spiritual Freedom and Progress, as Nero and his compeers represent the Despotic Principle. The antagonism of these two forces is developed in the progress of the poem, which is addressed to man's interior rather than to his sensuous nature. the author invokes the "holy muse" to

> "—chiefly sing
> Of thoughts that move the race to higher thought—
> Of deeds that move the race to nobler deed;
> Of joys that move the race to purer joy;
> Till men shall follow in the blooming path
> Of those whose valor, all angelical,
> Leads on from sphere to sphere of Spirit growth
> And true development."

We have penciled many passages distinguished by beauty or force, but the limits to which we must confine this notice allow of but brief quotation. A band of reformers is described as

> "—a radiant troop of Morns,
> That up the dim sky of humanity
> Shall walk, redoubling its accustomed light.
> Driving the sin clouds from its bosom dark."

Here, too, is a portrait, in outline, which shows the hand of an artist:

> "Her brow was beauty, and her eye
> Made those things lovelier which it beheld.
> A blooming rose into one leaf transfused
> Would fail to match the bloom upon her cheek;
> The blushing strands of Ind no corals wear
> So rich in vermil tincture as her lip,
> Whereon the Spirit of her guide was 'throned."

Mr. Tator has poetic inspirations and impulses, a warm appreciation of what is noble in character and beautiful in life, and a high ideal of the poet's mission. To these, however, he needs to add more painstaking in the *mechanism* of his verse, which is often defective in its rythm, and thus by offending the cultivated ear, wrongs the thought which it would convey. This fault is one which careful study will correct; and we would kindly suggest to him that as poetry is an art, nothing essential to the perfecting of that art is unworthy the attention of the true poet.

Original Communications.

DAYBREAK.

BY ÆLFREDE.

I.

When fairy Spring steals on the sleeping earth,
And kissing every ice-sheathed rivulet,
And every stony clod of frozen mold,
Calls into waking life the summer's soul,
The ice-bound earth gives a responsive thrill,
And every living germ beneath the ground,
Feels the warm sun and strives for life and light.
As the green shoots push their darkling way
Through woodland earth, up, ever climbing up,
Until they reach the living air of heaven;
So mankind now, throughout this broad, green earth,
Feeling the warm and penetrating glow
That radiates from the Spiritual Sun,
Are throwing aside the cumbrous heritage
Bequeathéd by the past, and casting off
The fetters, cold and dead, wherewith the priests
Have sought to bind the free life-seeking soul.
Thought throws its glittering lightnings far beyond
The utmost limits of the ancient laws,
And piercing with its purifying power
The body of the old Philosophy,
Opens to the noon day gaze of men
The dark old lurking-spots of sin and wrong—
The dim and shadowy retreats of error.
All things seem new; the heavens soar beyond
Their ancient limits, yet the stars are near
And gifted with a new and wondrous power.
Faint nebulæ of thought that men have prized,
And worshiped as enshrinéd mysteries,
Fade in the dazzling beams of sun-like Truth
To dim and passing clouds of evening mist.
New lights are burning in the heavens now,
And for the old and childish mysteries
Are those of grander import, infinite
In meaning and transcending boldest thought;
Making Man's thought recoil upon itself,
And pointing ever with an upward hand
Unto the spiritual center—God.
Dim, shadowy shapes that haunt the universe
Of thought—the nightmares of the childish dreams
Of this young world—are with us still, but soon
These hideous unreal phantoms will depart.
The Night of Mind is nearly at an end,
And now the pale and growing light of dawn
Is slowly spreading o'er the darkened world;
But soon another change from heaven will come,
And golden lights begin to interfuse
With glowing colors all the forms of earth,
And glory-tinted clouds in eastern skies,
Foretell the wonders that beyond us lie—
The golden radiance of the Day to be.
The Day to be, when Man shall stand upon
The highest platform of his thought, and from
The homeliest materials of life,
Carve out the fabric—his ideal selfhood;
Acting out all that heart-impulse can teach;
Awakening the sleeping Christ within;
Renewing upon earth the Golden Age.

II.

Brothers! why rest ye in your toil sublime?
This is no time for idly holding back,
Resting content with that which ye have done,
With folded arms, saying, "the strife is well;
Let us be impartial; let us note
How fast the combat thickens. We have sympathies
With Truth; but she must strive without our help,
For we would not be partial for the world."
Brothers! this is sloth and cowardice.
Though truth can never perish on our earth,
Yet trampled under foot she long may be.
We know the Dawn will soon give place to Day,
And that the Summer soon will follow Spring;
But if ye strive not with your mind and arm,
Less beautiful will be the Summer's reign,
Less glorious the unfolding of that Morn.
Onward! be the foremost in the field;
Truth's best champions are hard beset,
And need the utmost aid that ye can give;
And if ye sacrifice your all on earth,
And fall upon the hard-fought battle-field,
What then? the Martyr age is with us still,
And still the Victor's Crown is seen on high.

HOW DEEPLY do I commiserate with the minister who, in the warmth and freshness of youth, is visited with glimpses of higher truth than is embodied in the creed, but who dare not be just to himself, and is made to echo what is not the simple, natural expression of his own mind. CHANNING.

LETTER FROM ENGLAND.

SPIRIT POWER.

PECKHAM, (LONDON, ENG.,) *September* 23, 1756.

Sir—In "Old England" Spirit manifestations are very frequent, but the shafts of ridicule, the charge of deception, of satanic agency, and the envy of the opposition, have closed the lips of hundreds. But there is a powerful under-current of wish and anxiety to witness the phenomena of Spirit power, among thousands of the community, and before long that wish must be satisfied.

In the mean time, till the development of mediums so gifted and situated as to be fearless of opposition, it may be pleasing to those in America who, after all, are "bone of our bone," to read a few British facts, and I may lead the way for others here to follow. I may just say that I and many of your friends in England have only recently began to read regularly the Spiritualist newspapers published in America, and I am sorry to read so many general, off-hand theories, and so few facts. FACTS—various kinds of facts are what we need. By and by we may have enough of them to found a theory. But you in America seem to be getting new classes of facts which upset old theories, and thus are ever teaching, but never coming to the knowledge of the truth. Let your correspondents have mercy on those whose minds are just opening to the *practical* belief of the immortality of man, and his power to revisit earth, and give us facts, minor and major; and if there be the thorn-bush as well as the rose-bush in the path to spiritual intercourse, let us know of it. Our "Savior" pure though he was, was tempted forty days by the devil; surely we may not be afraid of being annoyed by evil influence once in a while. We have them unseen acting upon us—so say all "preachers." If so, surely there is less danger when those evil influences are foolish enough to give tangible proof of their presence, and so put us on our guard.

Great Britain at present needs powerful physical mediums, not trance, writing or merely speaking mediums. They are of no use here. We need those through whose mediumship tables are lifted off the ground, with or without contact, through whom music without hands, rapping, Spirit hands, etc., are produced. This is the class of manifestations that is needed; such mediums if properly accredited from America, would be well received, and a tour for health and sight-seeing would cost nothing, and possibly leave a balance of that needful substance called money.

D. D. Hume last year did much good the short time he was in London, but the delicate state of his health drove him to the Continent. Let our American friends send us another as powerful or more so than he was, and we will thank America and do our best to make him feel at home.

SPIRIT HANDS AND TESTS.

One morning lately one of my daughters, aged 11, came down to breakfast, and said, "I have seen four Spirit hands while in bed this morning." As she began to explain, I said, "Stay." I placed my hands on the table and asked, "If Emily saw the hands awake, will our Spirit friends move my hands into the position she saw them? At once my hand began to rise off the table—was raised over my head and assumed four positions. The girl, as the several positions were taken, with much earnestness said, "That's it, that is the one I saw at my side," until she went through all. One of my sons coming in, I repeated the incident, and finding I had forgot how my hands had been placed, asked that my hand should be raised to the positions as before. My hand slowly rose and did so. The test satisfied me the girl had seen the Spirit hands.

SPIRIT MEDIUMS.

Finding one of my children apparently sickening with the measles, I asked if it was so. My hand wrote, "Yes." Will you tell me what to give him? "Yes." My hand then wrote, "Orange, anniseed, fennel-seed, to be given once a day at 12 o'clock" A decoction was to be made with cold water, and a wine-glassful given, but no other medicine was prescribed. I had faith, though I had never heard or read of such a medicine. I cut the orange in slices, and steeped all in a quart of cold water, and gave as directed. The eruptions came out full all over the body, and the fourth day he was out of doors and quite well. As he got well another child sickened, and so it went on to five children. Each had the eruption full over the body, and each was out quite well on the fourth day, and they have all been quite well since, except an occasional cold. This happened in June last.

I could narrate many singular proofs of Spirit power said to be produced by my four Spirit children, but as they are of a family character, there is a sacredness about them which restrains me from making them public, though I feel that if I did, I should carry many a parent with me, and who would joyfully join me in feelings of thankfulness to that God who has so lovingly drawn aside the curtain of death, and shown us that our "mourned ones" live, and, though unseen, minister to our happiness in the very earth-rooms we live in. God bless them, and let every parent say "Amen."

SINGULAR PROOF OF SPIRIT POWER.

On Friday evening, September 4, 1856, at a circle in London held at the residence of one of the professors of our colleges, consisting of nine, six of whom were mediums—assembled for the purpose of receiving proofs of Spirit action, so as to satisfy the Professor of its existence—an arm of one of the mediums began to rotate like a wheel, and continued to do so for some time with great rapidity, so as to excite astonishment. Another medium suddenly laid hold of the Bible on the table, and on the stoppage of the wheel-motion, opened the Bible, pointed to a passage, and asked the wheel-medium to read. On going to the light, it was found to be Ezekiel, 10:1–2. "Then I looked, and behold! in the firmament that was above the head of the cherubims, there appeared over them, as it were, a sapphire stone, as the appear-

ance of the likeness of a throne; and he spoke to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city; and he went in in my sight."

As the Professor is the occupant of a scientific throne at one of our universities, and knowing the powerful hold he has upon the minds of the scientific portion of Great Britain, I asked, "Does this mean that the Professor is to go into the difficulties of circle and Spirit power, collect facts, and scatter them as coals of fire over the people? At once the Bible medium beat a *rantan* joyously with his hands on the table, so as to cause a hearty laugh from the circle.

The wheel motion was given to one medium, the Bible passages to another, and the interpretation to another; and all being correctly done, seemed to much please the power acting on the mediums.

I am, Sir, yours truly, J. JONES.

HOW SPIRITS REGARD THE ERRING.

MESSRS. PARTRIDGE AND BRITTAN:

At the *special* request of the Spirit giving the communication appended to the following narration of facts, I send you for publication, should you think it worthy of a place in your columns, a brief and simple detail of an occurrence which transpired within a day or two at the rooms of Mr. J. B. Conklin, and which may not be, as the Spirit intimated, without interest to your readers.

The fact or facts are these: Some ten days since a young man, of some sixteen or seventeen years, called upon Mr. C., with whom he had some previous slight acquaintance, and represented that he was in great want of the necessaries of life—without a home in the city, or a place to lodge and sleep, the landlady of the house at which he had been stopping having refused him further favor, and even holding his small stock of surplus apparel as security for the payment of a week's board unsettled. Mr. C.'s sympathies were quickly enlisted in his behalf, and the youth's immediate needs supplied, with an assurance of his influence to procure the lad a situation, which was very soon obtained through the kindness of Dr. ——, of this city. Mr. C. engaged him, for the then present, in some slight service, affording nearly sufficient compensation to procure the lad his meals, at the same time giving him permission to sleep in one of his rooms at night. Several days passed away until Saturday last, when the painful part of the occurrence transpired. It seems friend Conklin kept in a closet, in the room in which the young man slept, a small tin toy money-box, in which he had deposited some twelve or fourteen dollars. On Friday evening, Mr. C. left his rooms and went over to Williamsburgh with a friend, leaving myself in the office. I retired about eleven o'clock, but in a half-hour was aroused by the lad at the door, and dressing, went out and sought a lodging, leaving the boy in the rooms alone.

On the following day, Saturday, Mr. Conklin having some pressing need of the money in the box, to oblige a friend, got the box out and opened it, when but two or three dollars were found—some one having rifled it of most of its contents. We consulted the Spirits, who informed us that the lad had taken the money. In about an hour afterward, while Mr. C. was giving a communication, from the entranced condition, to myself, the young man came in and sat down. Almost immediately the Spirit of George Fox turned to him, and addressing him, made a full *exposé* of the whole matter. The boy denied, however, the truth of the charge, and expressed a willingness to be searched, which was done, and but little money found about him. Mr. C., however, feeling convinced that the guilty party was before him, pressed the charge, and upon his assurance, calm and kind, that he would forgive him and overlook all, if he would confess, the youth at once did so, acknowledging that he had taken the money and appropriated it to his *needs*.

It was then written through Mr. C.'s hand, "Let the youth go into the next room," or to that effect. Upon his doing so, the following beautiful, not to say touching communication, was given through Mr. C., entranced, and as will be seen, addressed to the unfortunate boy:

"My son, the way of the transgressor is hard. Thou art young and just verging into manhood. Thou art surrounded by manifold temptations on either hand, and when under the influences of temporal necessities, stronger men than thyself have departed from the true path—in an unguarded moment yielded to the influence of the Spirit conceived and born of a false and inharmonious state of earthly society, and thus become gradually encircled within its influence, and repelled thereby those guardian invisible guides who stand at the distance, unable to penetrate through the inharmonious conditions, unless aided by the individual encircled therein. It is not my mission nor my design, to censure or condemn, because thou art accountable unto thyself for thy misdeeds; but I come bearing with me all the affections of a father, advising thee to *yield not* to temptations—to ever keep in thy mind the knowledge that though material walls obstruct the perception of the mortal eye, there are those that see thy every action—those that love thee with pure and undefiled affection—those who are ready at all times to sympathize with, and strengthen thee in the hour of trial, and who mourn with thee in the hour of affliction. Ever keep this in remembrance. Let the past be buried by the future good actions. Read this when thou art tempted; and I leave thee in the language of the pure exemplar: 'Let him who is without sin cast the first stone.'

For our young friend. GEORGE FOX."

And then this:

"Above thy own signature give a brief account, reserving names, of the youth implicated, as it can be read beneficially by many."

Very respectfully yours, L. JUDD PARDEE.

NEW YORK, *September* 28, 1856.

SPIRITUAL PROVIDENCES.

ON the 26th of last February, on attempting to pour some boiling hot fat from a pot standing on the stove, I accidentally spilled it all over my right hand and wrist. My sister, who is a good speaking medium, stood by assisting me. To our great astonishment it did not cause me to jump, or even to drop the bowl which I held in that hand to receive the fat. My sister said, "I guess you are burned now." I said, "It does not feel very bad; I will wash it and see then how it feels;" which I accordingly did, and it looked very red and as though it were badly burned, even at every little spot where it had spattered on my wrist. But, while we stood looking at it for a few moments, the redness disappeared, excepting a small spot on the inside of the wrist, which smarted for half or three-quarters of an hour, then was as well as ever. We concluded that our Spirit friends were very near, and by their influence had prevented its burning, which they afterward assured us was all that saved me from having a very bad hand.

On the 21st of last March, as I was in the kitchen employed about my morning work, my sister also sat by the table looking over some beans which she held in her lap. My babe, ten months and a half old, fell from the lounge upon the floor, striking his head on the organ of cautiousness. I immediately took him up and pressed him to my bosom as I stepped to a chair to sit down with him. Meanwhile, an influence came over my sister, causing her to set the dish of beans on the table, and get a dish of water and place it on a foot-stool near where she had been sitting. At this time I was just laying the child on my lap. He had stopped crying; his hands were drawn up and he was just going into convulsions as he was seized from me by her, and water and Spirit influence were applied by violently shaking her hand over his head as she held him over the dish of water. I quickly drew a chair for her to sit down. She laid his head upon her right arm, and rubbed and worked over him several minutes—I should think from five to ten—as it were with great power, before he seemed to breathe. Then the purple color left his face; he opened his eyes, but looked like a corpse. A large purple bunch had risen on his head, which soon began to grow less in size under their treatment, and after faithfully working over him for fifteen or twenty minutes, motions were made for a wet cloth to be applied to the part affected. She held the cloth on for some minutes, when he was allowed by them to fall asleep, and was lain upon the bed, it being about three-quarters of an hour from the time he was seized from my arms by her. She was then influenced to speak. Our Spirit friends told us to "watch him while he slept (and that they would watch him too), and keep the cloth wet and cold." They also said that, "the convulsions would not have ceased until the little Spirit had been freed from the body, had they not applied their influence immediately—that they stood ever ready to render assistance to the children of earth in time of trouble." In less than three hours from the time he fell, he was about the floor playing as usual, except a little more sober and a small red spot remaining on his head, which seemed tender to the touch. When we now look upon our little one thus restored to us, a feeling of gratitude fills our hearts for the timely aid of our Spirit guides. J. FOWLER.

I would also state that the above facts seemed strange to me, although I have been a medium for nearly two years, though never before used for healing except in some slight cases. At this time I was conscious of all that was done, but had no control over myself, and knew not what was going to be done. I was moved by an unseen power to take the child from my sister's arms, working over him about three-quarters of an hour under this influence.

Now if the *good* Christian charges these good works to the Devil, I say thanks to him for the good deeds done. For the progress of this good cause, I would say to all friends engaged therein, turn not back, but ever keep looking for the light which is coming from above. Let us all be united, and we will see Ignorance swept from all minds, and Light and Truth shine forth. Yours in the cause of Truth,

SCOTCH PLAINS, N. Y. M. J. FOWLER, MEDIUM.

CLOTHING OF SPIRITS.

CLAY, N. Y., *October* 11, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

The following communication was given through an impressible medium, one word at a time. If you consider it worth a place in the TELEGRAPH, you are at liberty to insert it.

ORRIS BARNES.

We come often into the presence of our earth friends to impress their minds with such truths as they are able to receive.

A question has often arisen among men, "How are Spirits clad, and what is the nature of their garments?"

Wisdom forms the texture of our robes, and love gives them color. The robe in which each Spirit is clad is composed by an emanation of his own love and his own wisdom.

Ignorant and low Spirits appear in rags, the color of which is often of almost every hue, but dim with the dirt of vile affections. There are others who are more advanced in wisdom, whose garments are less tattered, but their love gives them color not pleasing to the beholder.

The innumerable bands of angels are each clad in garments peculiar to their intellectual and moral condition.

Holy is the Lord, and blessed be his name! In his presence are those whose long flowing robes are of the finest texture, of a whiteness upon which mortals could not look and live. Our garments never become old. Their fashion is that which fills the beholder with admiration. O, man of immortal aspirations, bring with thee thy wedding garment when thou comest into our heavenly mansion. We will meet thee at thy coming, and lead thee to the great feast prepared for all

THE HARMONIAL.

SPIRITUALISM IN BALTIMORE.

MY recent visit to Baltimore has assured me that Spiritualism is in a very healthy condition in that city, and has the elements, both morally and intellectually, which will give it not only character, but also an influence which will cause it to spread among all reflective minds throughout that community.

The evening gatherings for investigation were composed of ladies and gentlemen of the first talent, and many of the latter holding the highest official and professional position in the city. There was that candor and earnestness in their investigations which did credit to themselves, and which those who are less informed would do well to imitate. The first evening's gathering consisted of judges, lawyers, doctors, teachers, naval officers, etc., all of whom I think, were fully convinced that if Spiritualism is not worthy of investigation, there is an intellectual philosophy connected with it which is fully equal to their comprehension. Those who could not accept of the answers as being in any way influenced by spiritual agency, regarded the medium as a most remarkable, youthful, intellectual prodigy, but could not inform us why it is that such peculiar and remarkable endowments belong exclusively to the spiritual ranks. The churches which have had an existence for eighteen centuries, and under the influence of all scholastic endowments and advantages, have not even among their hoary-headed veterans and teachers, one who can, in intellectual philosophy, compare with a girl of sixteen. This is a fact which the unbeliever is called upon to settle in his own mind.

Spiritualism is taking a strong hold in Baltimore; but many of its friends are yet in the transition state, hanging on to the churches with one hand, and reaching forth to the new philosophy with the other—not so much questioning the truth of Spirit communion as fearing a loss of social position by an abandonment of their previous convictions. Therefore when the scale of popularity turns on the side of Spiritualism, so that interest and inclination shall harmonize, there will be but little more opposition. But there are many staunch and influential friends in that city whose souls are in the cause, and who boldly stand out as beacon lights to guide others in the way of truth; and who realize that a fidelity to their own manhood is of more importance to them than the sneers of the skeptic. Our host and hostess, W. A. Danskin and lady, stand foremost among its friends, possessing clear heads and warm hearts, and are independent defenders of the truth. Their kind hospitality will not soon be forgotten.

I am persuaded that Spiritualism is to be extended far more by private circles than by public lecturing; for by the former the unbeliever is brought in direct communication with the invisible intelligences, and has the benefits of a personal correspondence, whereas in the latter the suspicion constantly arises that it is a studied or committed discourse. Not only this, but by private circles we reach a class of persons which can not be reached in any other way, as there are but few persons who will forego their churches to listen to dissertations upon a subject of which they have no knowledge, and which they believe contains no elements of truth. But by private investigation they enter into no compromise of their public position, and when conviction is fastened upon them, many of them become generous and able defenders of the truth. B. F. HATCH, M. D.

NEW YORK, *October* 18, 1856.

MOVING THE WATERS AT BALTIMORE.

BALTIMORE, *October* 14, 1856.

FRIENDS PARTRIDGE AND BRITTAN:

That fair apostle of the Gospel of Truth, Mrs. Cora V. L. Hatch, has been, during the past ten days, laboring in our midst, and through her instrumentality a new impulse has been given to the cause of mental freedom.

Her public lectures have been well attended, and produced a decided sensation. In the elucidation of the subjects presented there was exhibited a profundity of thought, brilliancy of description, beauty of imagery and fluency of language, which even the most determined skeptic could not attribute to the natural powers of the youthful and unassuming speaker. A still deeper impression was made, however, by the manifestations given in private circles. On one occasion, some twelve or fourteen gentlemen of legal, scientific and literary attainments were engaged for two hours in proposing questions metaphysical, philosophical and varied in character; and the answers were so prompt, so clear, displayed so much erudition and logical reasoning combined with poetical beauty, that all present expressed their wonder and delight.

Those who still fear to avow a belief in intercourse with the Spirit-world, pronounced it a manifestation of intellectuality surpassing all their previous conceptions.

We hope soon again to have Mrs. Hatch in Baltimore.

Yours in truth, WASH. A. DANSKIN.

ACCORDING to the ancient Romans, the goddess of flowers was *Flora*. They really believed that such a being existed, and they offered her sacrifices, paid her divine worship, built her temples, and reared statues in honor of her. The poets described her as the daughter of the West Wind, and as a blooming and beautiful female, with a wreath of flowers in her left hand. The people believed that they could actually see this lovely being at midsummer morn, floating along on some sunlit cloud, or glancing like a wreath of light over the meadows and gardens.

Now, although we know that this was a vain belief, yet we can not deny that it was very beautiful; and to this day it is common for poets and others, in order to give life and reality to abstract ideas, to speak of Flora, a beautiful Spirit, imagined still to preside over the roses and lilies, and camelias, and columbines.

Interesting Miscellany.

THERE'S WORK ENOUGH TO DO.*

THE black-bird early leaves its rest,
To meet the smiling morn,
And gather fragments for its nest
From upland, wood, and lawn.
The busy bee, that wings its way
'Mid sweets of varied hue,
And every flower would seem to say,
"There's work enough to do."

The cowslip and the spreading vine,
The daisy in the grass,
The snow-drop and the eglantine,
Preach sermons as we pass.
The ant, within its cavern deep,
Would bid us labor, too,
And writes upon his tiny heap—
"There's work enough to do."

The planets, at their Maker's will,
Move onward in their cars,
For Nature's will is never still—
Progressive as the stars!
The leaves that flutter in the air,
And Summer's breezes woo,
One solemn truth to man declare—
"There's work enough to do."

Who then can sleep, when all around
Is active, fresh and free?
Shall man—creation's lord—be found
Less busy than the bee?
Our courts and alleys are the field,
If men would search them through,
That best of sweets that labors yield,
And "there's enough to do."

To have a heart for those who weep,
The sottish drunkard win;
To rescue all the children, deep
In ignorance and sin;
To help the poor, the hungry feed,
To give him coat and shoe;
To see that all can write and read—
"Is work enough to do."

The time is short—the world is wide,
And much has to be done;
This wondrous earth and all its pride
Will vanish with the sun!
The moments fly on lightning's wings,
And life's uncertain, too:
We've none to waste on foolish things—
"There's work enough to do."

SOCRATES AND HIS SUCCESSORS.

THE two most illustrious successors of Socrates, the great moralist, were Plato and Aristotle, the men who have impressed the stamp of their genius upon all the philosophy of the Christian world, and so incorporated their spirit with the spirit of Christ, that their spirit and his have flowed and struggled together in the stream of time for eighteen centuries, and so blended many of their respective peculiarities that it would be hard to say how much we are indebted to the two Greek Philosophers for the elaboration of the primitive doctrines of the Church, whether in the mystic form which they assumed in the language and doctrine of the early Gnostics, or of Origen, Jerome, Augustine, Basil, or Chrysostom, or in the more scholastic form, the sharper and more definite outline, of Christian Theology which prevailed in the middle ages under the regime of the logic of Aristotle. Plato idealized, and Socrates naturalized; the one was the necessary complement of the other; he filled the measure which his rival had left empty. Plato's philosophy was founded on ideas as the primitive essences, always admitting the primordial agency of the Divine Being. The world is merely the outbirth or copy of these archetypes which as a God superintends and arranges; and the soul, as a native of the spiritual and eternal sphere of ideas, recollects these archetypes when it perceives their copies in the material world. Thus the outward is the analogue of the inward, the letter of the Spirit; and thus the early Christian Church very readily amalgamated with the spirit of Platonism, and Platonism with the Church. Hence the venerable St. Augustine thus discourses of the Platonists: "Behold here the cause of preference we give to the Platonists—that while other philosophers have worn out their toil and their talents in searching out the causes of things, the rules of learning and of life, those alone acknowledging God have found the cause of the world as it is, the light of all truth that may be attained, the fountain of all bliss that may be tested. Be these Philosophers then Platonists, or whoever else, of whatever nation, who think thus of God, they think with us." And Origen says, "It was God himself who revealed to them those things, and whatsoever else has been rightly taught by them."

Lower down in the scale of spirituality, but higher in the scale of natural science, Aristotle was first the pupil and ultimately the rival of Plato. Not satisfied with Plato's notion of a world fashioned by the Deity after the model of ideas co-existing with God in the Divine mind, he regarded matter, and even the world itself, as eternal, and therefore primordial; thus merely reversing the form of the Platonic dogma. To him and his followers, therefore, the mystical and the allegorical interpretation of nature and providence appears absurd; and thus he becomes the father of that great and influential school which, beginning with experience and observation, and collecting facts and investigating causes and effects, have reared the superstructure of the physical sciences, and avoided the occult and recondite mysteries of the ideal and the supernatural. Yet not altogether neglected is the department of science by Aristotle; but instead of forming, as with Plato, the center of system, it forms its circumference. Plato reasons *a priori*, from causes to effects, in discoursing of the works of Creation, and Providence; Aristotle, *a posteriori*, from effects to causes, taking experience as his guide, as Bacon did in his *Novum Organum*, when he revived the true Aristotelian system which had been corrupted by injudicious combination with the Platonic in the middle ages. Both systems are correct in their respective spheres; but the Platonic system applied to physics, and the Aristotelian system applied to primordial ideas, respectively resemble a fish upon land and a bird in the water.

Notwithstanding the superior amount of practical wisdom in the philosophy of Plato and Aristotle, in comparison with that of the sages who preceded the time of Socrates, still it was not sufficient. The spirit of the age was impetuously urging the popular mind in the direction of the practical and the real; and the wits and critics were incessantly exposing with satire, and ridicule, and powerful objection, the speculative and incomprehensible theories of the Academicians of the Platonic School, and the useless analytical distinctions of the Peripatetics, who acknowleged the leadership of Aristotle. There was room, therefore, still for schools of a more decidedly moral and practical charater. The demand created the supply; the idea of a practical philosophy divided itself into its two antagonistic elements—the positive and the negative—and brought forth the two characteristic schools of the Stoics and Epicureans—necessity and liberty—the sons and daughters of Practical Philosophy.—*Divine Drama.*

SHAKSPEARE AND DANTE.—Shakspeare almost always implies a total difference in *nature* between one human being and another—one being from the birth pure and affectionate, another base and cruel; and he displays each, in its sphere, as having the nature of dove, wolf, or lion, never much implying the government or change of nature by any external principle. There can be no question that in the main he is right in this view of human nature; still, the other form of virtue does exist occasionally, and was never, as far as I recollect, taken much note of by him. And with this stern view of humanity Shakspeare joined a sorrowful view of fate, closely resembling that of the ancients. He is distinguished from Dante eminently by his always dwelling on last causes instead of first causes. Dante invariably points to the moment of the soul's choice which fixed its fate, to the instant of the day when it read no farther, or determined to give bad advice about Penestrino. But Shakspeare always leans on the force of fate, as it urges the final evil, and dwells with infinite bitterness on the power of the wicked, and the infinitude of result dependent seemingly on little things. A fool brings the last piece of news from Verona, and the dearest lives of its noble houses are lost. They might have been saved if the sacristan had not stumbled as he walked. Othello mislays his handkerchief, and there remains nothing for him but death. Hamlet gets hold of the wrong foil, and the rest is silence. Edmund's runner is a moment too late at the prison, and the feather will not move at Cordelia's lips. Salisbury is a moment too late at the tower, and Arthur lies on the stones dead. Goneril and Iago have, on the whole, in this world, Shakspeare sees, much of their own way, though they come to a bad end. It is a pin that Death pierces the king's fortresses wall with, and Carelessness and Folly sit, sceptered and dreadful side by side with the pin-armed skeleton.—*Ruskin.*

ANCIENT AND MODERN ROADS.—In many things the world has made no progress, as the excavation of Egypt and Pompeii attest. There are no roads in the world now that will at all compare with those of ancient Rome. Even our best street pavements hold no comparison with them. The Appian Way, which was made three hundred years before Christ, ran from Rome to Capua, about one hundred and forty miles, and part of it was through the Pontine marshes. Nine hundred years after its construction, it was described by Procopius as showing no appearance of waste or ruin. It is described as composed of large square blocks of freestone, so well fitted as to show no joint, the whole looking like one stone. The bed underneath was broken stone, grouted with cement. Parts of this road are still sound and bid fair so to remain. The Flaminian Way, made one hundred and ninety years before Christ, was of this kind; it was one hundred and eighty miles long. The Russ pavement which is seen in Broadway, New York, and the still worse pavements of our city, seem to be contrived by the paviors with an eye to encouraging the trade by future repairs and renewals. The old Romans would have saved the expense of cutting a hard stone into little blocks. The larger they could get them, the more they knew they would resist displacement, and of course the longer they would endure. When we come up to the wisdom of the old Romans, we shall also have ways that will cease to tax this generation for repairs. Beside, the effective power of the horse would be greatly increased, the noise would be lessened, and the mud reduced.—*Brooklyn Daily Times.*

THE COMET OF 1556.—In a letter which Mr. J. R. Hind has addressed to the *Times* of Monday, he expresses his opinion that the reäppearance of the great comet of 1556 is near at hand, and suggests to those who are possessed of suitable telescopes, and are desirous of assisting in the search for this long expected comet, that no time should be lost in commencing operations.

FACTS FOR THOSE WHO NEED THEM.

OMINOUS SOUNDS.—About three years ago, the father and mother of Mr. M., an aged couple, were living in his house. One winter evening, when they were all sitting quietly, the old people in their room, and Mr. and Mrs. M. in theirs, a clock that stood in the old lady's bed-room began to strike. It had not been wound up, or opened within a year. They all rushed into the room; but were too much startled to count the strokes, although they think it must have struck four or five times. Old Mrs. M. unlocked the case and looked in; but nothing was stirring, though usually when it struck, there was a vibration of the wires for several moments after it had done striking. There was no one stirring in the house when the clock struck. During the same winter the three daughters of Mrs. M. slept in a chamber which had a small door leading into a sort of lumber-room over the back stoop. For several nights A. (about fifteen) heard a noise in that room. It seemed like a cradle or rocking chair, rocking very slowly at first, but growing faster and faster, until it had acquired apparently a certain amount of speed, when it began to decline gradually, as it began, and finally stopped, and then it would begin again, and so on until the listener fell asleep. A. does not appear to have been at all frightened; but on the contrary thought she must have imagined it. One night, however, she spoke to her oldest sister, and asked her if she could hear it. She said "yes" and that she had heard it before. The next day they searched the lumber-room, turning everything over; but they found nothing which could have made the sounds. They used to laugh about their cradle; and although they could not tell what it was, they never thought of its being supernatural. The youngest sister never heard it; and she would not believe that they heard anything, because she could not, when they said they heard it so plainly. They heard these sounds nearly every night all winter. In the Spring the parents of Mr. M., his youngest daughter, (the one who could not hear the sounds,) and a man who was staying there, all died of the small pox. They never heard the sounds afterward. When Mr. M.'s father was taken sick, he said: "that clock didn't strike for nothing." After his death, he lay in the very place where the clock stood; and after he was gone, so did his grandchild. This happened at Elizabethtown, New Jersey.

PLAYFUL OR MISCHIEVOUS MANIFESTATIONS.—There are numerous records of affairs of this kind. They, doubtless, many times are to be traced to the influence of undeveloped Spirits, but probably much oftener than we suppose, they may be caused by a mere love of fun in Spirits whose mirthfulness is very large and consequently predominating. Or they may be in many cases, designed to teach some lesson to affect certain temperaments which could not otherwise so well be affected, or to reach conditions which could best be reached by such means. But whenever they occur, the best thing we can do is to examine carefully all the circumstannces; to study them philosophically; and then if there seems to be actual mischief intended, to check it by a strong exertion of will-power, which a greatly undeveloped Spirit can not resist, from one in a higher condition. Mrs. Annah Ripley, of Shutesbury, relates a litte circumstance which may properly come under this head. Some years ago, as her family were all seated around the fire one evening, speaking of witches, they mentioned the name of an old woman near by, who was reputed to be a witch, when her brother exclaimed, with an oath, that if she *was* a witch, he wished she might manifest herself to him in some way. No sooner had he spoken than a small potato kettle, that stood in the corner, started without any physical force, made a circuitous sweep round the room, and stopped beside him, where he sat, to the utter astonishment of all present.

PREMONITIONS.—I have heard striking cases of premonitions, but I do not remember any distinctly enough to write of save one, and that not so remarkable as many. I will give it you, and if it will serve your purpose, well. It is a case of my sister, who, thirteen years ago, buried a little boy fifteen months old. The day he was taken sick, she left him in charge of friends to make a day's visit, three miles distant. He was well when she left, and she apprehended no danger. About noon, and after, she felt an indescribable anxiety for her child, felt that he was sick, and that she must go directly home; but the friends with whom she went had business to transact, which would take till night to attend to; and, too, they thought her feelings but a mother's over anxiety and entirely groundless. So she stayed till night, and suffered exquisitely with the feeling that her child was in danger. She had hardly alighted from the carriage on her return, when she was met by one of the household, telling her that her little boy had the croup. She found him in great distress and past recovery. He lingered till the next day or the day following, when he died. I have written the above as I remember to have heard my sister relate it at the time it occurred. Undoubtedly some guardian angel wished to incite her to hasten to her sick boy.—*Christian Spiritualist.*

MICHAEL ANGELO.—"They say he was morose, and many affect to find in that the reason why he does not touch their hearts. Yet, I know not how it is, whether he stirs the heart or not, there is something in his works that so lifts one above our present world, or at least, which so raises one above ordinary emotions, that I never quit the Sistine chapel without feeling it impossible to believe any charge to his discredit." "Never believe it!" said Monaldi. "He had too great a soul, too rapt for an unkind feeling. If he did not often sympathize with those about him, it was because he had but little in common with them. Not that he had less of passion, but more of the intellectual. His heart seems to have been so sublimated by his imagination that his too refined affections—I can almost believe—sought a brighter sphere, even *that* in which the forms of his pencil seem to have had their birth; for they are neither men nor women, at least, like us, that walk the earth, but rather of a race, which minds of a higher order might call up, when they think of the inhabitants of the planet Saturn.—*Allston.*

SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. French, 780 Broadway, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Loria L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 77 Lexington Avenue, near Twenty-sixth street.

Miss Seabring can be seen daily at 115½ Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 888 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

CONNECTICUT.

Mrs. J. R. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

BOSTON.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

FITCHBURG, MS.

Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, $1.

SOUTH ROYALTON, VT.

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, will be happy to wait on the sick and afflicted.

NASHUA, N. H.

Dr. Charles Ramsdell, Clairvoyant, Writing, and Psychometric Medium, No. 19 Elm-street.

I. G. ATWOOD,

"THE WONDERFUL HEALING MEDIUM OF LOCKPORT, N. Y."

I. G. ATWOOD & LADY, Magnetic and Clairvoyant Physicians, No. 18 Locust st., Lockport, N. Y., receive patients into their family for the treatment of nearly all classes of diseases, on reasonable terms. Clairvoyant examinations and prescriptions made, applicant being present, or request by letter. The name, age and residence of the subject given, syrups prepared and magnetized by Spirit direction for each case, if required, at moderate prices.

TERMS—Examination of persons present, $2; including prescription, $3; if by letter, $3 and $5. No letter will be answered unless it contains money or P. O. stamp. 232-5t

MRS. E. J. FRENCH.

CLAIRVOYANT AND HEALING PHYSICIAN,

OFFICE 780 BROADWAY, SECOND FLOOR, FRONT ROOM.

The morbid conditions of the Human organism delineated and prescribed for with unparalleled success.

TERMS—For examination and prescription $5, when the patient is present; if absent $10. All subsequent examinations $2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given when sending a lock of hair.

Hours from 10 to 1 and from 2 to 4, except Saturdays and Sundays. 219-tf

MRS. M. B. GOURLAY,

HEALING, Clairvoyant, Psychometric, Speaking, Writing and TEST MEDIUM, (through whom Prof. Hare, of Philadelphia, conducted his investigations of the Spiritual Phenomena) offers her services to the Public.

UNMISTAKABLE TESTS of Spiritual presence, identity and communion, together with diagnoses of disease and treatment are given. Hours, from 10 A. M. to 2 P. M., and from 4 to 10 P. M. Residence, No. 77 Lexington Avenue, above Twenty-sixth street. 215-tf

MR. AND MRS. U. CLARK'S REMOVAL.

Mr. and Mrs. CLARK have just removed from Williamsburgh to Auburn, N. Y., where they will labor part of the time, and make Central and Western New York their principal field of labor. They will answer calls together, or Mr. Clark will be in readiness to officiate at marriages and funerals, or as Lecturer, Psychometer and Healing Medium. After the 25th they will also be prepared to receive a few visitors who may desire to test the spiritual cure. 228-tf

MRS. M. J. MABIN, M. D.

No. 37 Lafayette Place, New York. Office hours, 10 A. M. to 1 P. M., exclusively for ladies, and from 2 to 5 P. M. for gentlemen, Wednesdays excepted. All other hours by appointment.

Persons applying by letter must state the name, sex, and age of the patient, together with the leading features of the case. Examinations made in the interior, no the clairvoyant state. 216-tf

MRS. HAYES,

Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, $1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

MEDICAL CLAIRVOYANCE.

AN accurate and reliable diagnosis with prescription will be guaranteed on application, personally or by letter, to T. G. CHASE, M. D., 356 North 12th-street, Philadelphia, Pa. TERMS: When the patient is present, $3; if with written diagnosis and medicine, $5; when by lock of hair from a distance, $6—in all cases, except of pecuniary inability. Then a difference will be made. 231-3m

MRS. JULIA A. JOHNSON, M. D.,

Late of the city of Philadelphia, formerly of Bangor in the State of Maine, and well known in the British Provinces, may be consulted at her residence, No. 48 Walker street, half a block from Broadway, in all diseases of the human system. Clairvoyant examination made.

N. B. She is one of the most powerful rapping mediums in the country. 232-3t

SPIRITUAL MEDIUM.

MRS. BECK, 888 Eighth Avenue, Trance, Speaking, Rappping, Tipping and Personating Medium. Any sincere person wishing to investigate Spiritualism can have the opportunity by calling on her from ten to twelve A. M., or from three to five P. M., Sundays excepted. Mrs. B. will also attend private circles evenings, when timely notice is given her. 213-3m

TO THE DISEASED.

MR. AND MRS. C. POLLARD Clairvoyant and Magnetic Physicians, No. 18 Post-office Building, (north side) Hartford, Conn., devote themselves to the relief of the sick and afflicted, consumption not excepted. Address Dr. C. Pollard, Hartford, Conn. 215-10t

CLAIRVOYANCE.

MRS. CAROLINE E. DORMAN has removed to New Haven, where she will make medical examinations and prescriptions for the sick, at her residence, 122 Grand-street, New Haven. Terms: First examination, $3; each subsequent one, $2.

MRS. M. DEXTER,

CLAIRVOYANT and Spirit-Medium for healing the Sick by examination and prescription. No. 132 West Nineteeth-street, New York. 216-tf

CLAIRVOYANCE AND PSYCHOMETRY.

TERMS—For Medical Examination and Prescription........................ $3.00

For Psychometrical Delineation of Character, including conjugal adaptation, 2.00

202 Address, R. P. WILSON, Cleveland, Ohio.

SPIRITUAL MEDIUM.

H. P. FAIRFIELD, Trance Speaking Medium and Clairvoyant Healing Physician, Wilbraham, Mass.

TIFFANY'S MONTHLY.

THE Subscriber's Monthly is devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

He will demonstrate the existence of a religious nature in man, point out its needs and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to *himself*, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each Number contain ninety-six octavo pages, Small Pica type. This work commenced on the 1st of March, 1856. It is issued monthly, at $3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, *Telegraph* Office, 342 Broadway, New York. JOEL TIFFANY.

STATE OF NEW YORK, SECRETARY'S OFFICE,
ALBANY, *August* 12, 1856.

TO THE SHERIFF OF THE CITY AND COUNTY OF NEW YORK:

SIR: Notice is hereby given that at the General Election to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor in the place of Myron H. Clark.

A Lieutenant Governor in the place of Henry J. Raymond.

A Canal Commissioner in the place of Cornelius Gardiner.

An Inspector of State Prisons in the place of Thomas Kirkpatrick.

A Clerk of the Court of Appeals in the place of Benjamin F. Harwood, deceased.

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice President of the United States.

A Representative in the Thirty-fifth Congress of the United States for the Third Congressional District, composed of the First, Second, Third, Fifth and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth and Fourteenth Wards ot the said City and County.

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SHERIFF'S OFFICE, New York, August 20, 1856.

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